

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH  
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. I. 19.

C. CLARK  
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## THE DAY-STAR

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### FOR THE DAY-STAR.

#### THE SAINTS' REST.

A glorious rest is just before us,  
A land of peace—The pilgrim's home;  
To that blissful land, O Lord restore us,  
Nor longer leave us here to roam.

That landscape of unfading beauty,  
Unfolds its charms to tempted souls;  
Invites them on in every duty—  
The Rest is near—The Lord controls.

That Rest is free from care and sorrow,  
No anguished heart is bleeding there;  
Hopes born to-day, that die to-morrow,  
Are strangers to that land so fair.

No burning tear o'er kindred falling—  
On that delightful Eden shore;  
Affection's wall no longer calling  
The loved, that sleep and wake no more.

O how I long to taste the fountain,  
That sparkles 'neath that mighty Throne;  
To 'scape from earth to yon bright mountain!  
Come Lord Jesus, quickly come!

O Father! Hear our supplication,  
Let New Jerusalem come down!  
Bring in at once Thy New Creation,  
Thy glowing saints with Glory crown.

August 6, 1845.

E. J.

#### Letter from Bro. Brackin.

Rush Co. Ind., July 19, 1845.

DEAR BRO. JACOBS:—

I now take my pen to let you hear from me, for the first time. I became a subscriber for your paper something over one year ago, through the medium of Bro. Kimball. That vol. ran out, and the paper stopped. When Bro. Kimball came the next time, myself and another Brother, gave him \$1.00, which he agreed to forward for us to get the New York paper, but we never received one copy of it. Shortly after this, your paper commenced coming again, and has come regular ever since! So we supposed the \$1.00 was paid to you. [There is no account of it—still it may be so. ED.]

I will now write a few things respecting the cause and myself, and hope it will magnify the grace of God. Something over one year ago, the Lord wonderfully enlightened, and blessed my soul. I saw that the coming of the Lord drew near, and commenced speaking of it in public. I soon found that I had the company of 5 other Local Preachers—we had glory in our souls in very deed. We all came out of Babylon, and had happy seasons; but shortly after this, I had to take the wormwood and the gall—my co-laborers all soon joined some church or society. I do not say this to wound the feelings of these brethren, for I dearly love them.

Then the *sandangoes* came on, and almost all my neighbors that had seemingly embraced the Advent nigh, went into them. The 7th month passed, and my Saviour did not appear. O the sorrow that overwhelmed my soul, and the darkness that covered my mind. Then came the temptation of the wicked one, to draw back; But, O glory to God, right here, his strength was made perfect in weakness.

I had looked for some little gourd to shelter

me, but the cry in my soul was, To the mountain! In this condition I remained some time—almost alone and forsaken, for I did not know of one Advent believer, who was not snugly in some church. I cannot describe my feelings at that time; But O bless the Lord! one evening I humbled myself before Him, and he poured upon me such a blessing, that there was not room to contain it. The clouds dispersed, and I arose and trimmed off the sediment from my Lamp, by reading Micah, 7: Glory to God for the peace and joy that I possessed for a few months. The Lord opened the way before me, clear as the noon day, and now I have company again. My blessed Lord, I believe, has awoke these brethren again, all but one, out of their little gourds—we have had two meetings together, and were mutually blessed. On this day week we expect, the Lord willing, to commence a two day's meeting at Bro. Linville's Meeting-House, to enter into an agreement to have our meetings more regular, and commemorate our Lord's death once more before He comes, as we have not had the privilege for more than one year.

Perhaps there will be some 20 or 25 virgins whose Lamps still burn, but they will have to come some distance.

O look at this, ye friends of my Master, and remember your privileges in the cities. If we could meet with you once a month we should be happy: But perhaps you have your crosses and trials that we know nothing about. O the trial of faith in these last days! Remember the great love of God in the gift of his Son. Remember that Jesus loved his own, even unto the end. Ye are engraven on the palms of his hands—thy walls are continually before him. If we endure to the end, we shall see that same Jesus so come in like manner, and he has a crown of glory for all the faithful. I have bore one more cross in writing, and have been blessed in so doing. I am looking every day for His visible appearing! and loving it too.

THOMAS BRACKIN.

#### Letter from Bro. Bartholomew.

Aurora, Ia., July 28, 1845.

DEAR BRO. JACOBS:—

I feel disposed to do according to my ability, for the support of the "Star," the little while that remains, till the Bridegroom return from the wedding, and come as King over all the nations of the earth. We do hope, that we shall not be deprived of this most welcome & heart-cheering weekly messenger. I have received a few numbers of the Jubilee Standard, and also of the Hope of Israel, for which I am thankful, as they have been to some of us, as cooling water to the thirsty soul. We think we have gathered from the communications of our dear brethren and sisters in tribulation, light, strength, and comfort. We hope they too will be sustained. I hope soon to be able to contribute my mite, as I hope still, if time continues, to be benefitted by these welcome visitors.

I am dear Bro. most affectionately yours, in the bonds of the Kingdom, and patience of Christ, looking for the speedy establishment of that Kingdom in the New Earth.

D. BARTHOLOMEW.

#### Letter from Sister Minor.

BELoved BROTHER:—

It is truly soul-stirring to hear the testimony of our scattered brethren, in different portions of our country, witnessing with one Spirit, to the onward truth. It is a confirmation that we are in the right path, when we see that so many have been led singly to the same result, by the same sanctifying teacher. While reading some of the precious letters in the late numbers of the "Star" and "Hope," my heart has rejoiced exceedingly, in the sweet anticipation, of soon entering into eternal life, with such humble, loving, Christ-like spirits. I would greet

them in his love, and bid them God speed. O it will be a glorious day, when these tried ones meet, all freed from the trammels of the curse, and "restored" to the pure simplicity and joy of Paradise. Yes, dear brother, it is blessed to know in this hour of trial, that THERE IS a remnant, sifted, chastened *fao*, who do remain upon the "flat rock." Who do love Jesus and his truths better than life. Who are becoming like little children, and as their Master was, of NO reputation. They are not ashamed of the whole Bible, & strive to obey all its teachings. When we read a few lines from any of those who are putting on the image of Christ, how the heart leaps up, and runs out in the love and fulness of the Spirit towards them. This heaven of the love of God, will soon embrace every sealed spirit, and we shall be ready to receive the Kingdom. Every word of Jesus will be fulfilled, and his last prayer for his own, will speedily be answered, "that they all may be one as thou Father art in me, and I in thee, that they also may be one in us." Do we realize and believe this? We may rest assured that the Lamb will now prevail, and if we altogether shrink from this last conflict of reproach, then will deliverance arise and his "word" be accomplished by others.

Yes, the Lord will have a sample of Adam's posterity who will be willing in the day of his Spirit's power, who will be humble and obedient, who will risk all for God, and do his will, and fulfill his purpose.

Dear brother that we may be found among this happy few, is the prayer of your unworthy sister,

Philadelphia, Aug. 1, '45.

C. S. M.

Philadelphia, July 25, 1845.

DEAR BRO. JACOBS:—

I have just read Bro. Cook's discourse on Eph. 1: 9, 10. To his general view I mostly agree, but I think it contains at least one important error,—while I believe and have for some time, that the scriptures no where teach that the children of the ungodly are heirs of eternal life, but that they are unclean, yet I think they very clearly teach that the children of believers are holy, and if so, must be heirs of the Kingdom; while the ungodly of every grade, have no promise in the Bible either for themselves or their children; yet God has graciously promised to bring the innocent offspring of the godly from the land of the enemy to their own border. I am surprised that Bro. Cook should conclude that because Matthew has only recorded that part of the prophecy of Jeremiah 31: which then had its fulfilment, that therefore the promise in relation to the return of the children, to their own border will never be fulfilled: On this principle of interpretation what would become of our glorious hope! 1 Cor. 7: 14, expressly declares the children of one believing parent to be holy, is it not holiness which constitutes them heirs of eternal life? I think we do not sorrow in this respect as others who have no hope. Will Bro. Cook examine this subject and see if he is not in error in supposing that those who suffer all things for Christ's sake have no more hope of their innocent offspring than the ungodly themselves? There would be but few saved, providing I have the right understanding of this subject.

Your brother in the Lord,

J. T. H.

#### Letter from Bro. Chamberlain.

Middletown, Ct., July 24, 1845.

DEAR BRO. JACOBS:—

I can and do praise the Lord that the "Day Star" seems now to shine brighter and brighter, and I pray God that it may continue to shine more and more unto the "perfect day!" Amen! I rejoice that there is a "remnant" that are not at this late hour trying to save their lives by plastering over the *return*, but are willing like "Caleb and Joshua" to follow the Lord fully, believing and proclaiming that our sympathy should be with Jesus and his people. But alas, alas! how many that once went with us are now neither "cold nor hot," but are loving the present world! Oh Lord, keep us thyself with the "little flock!"



pure, (that will be *small and feeble*, Isa. 16:) until mortal shall put on immortality.

I feel, dear Bro. Jacobs, that the time has come when we need "*strong meat*" to fit us for the coming and Kingdom of Jesus Christ, to which my soul responds. Even so come Lord Jesus. Amen! The time was when I laid your paper one side until I had read the Midnight Cry, & Herald, &c., yours being filled mostly with extracts from the Eastern papers. But now the table has turned, and I get what I believe to be the true light from the other side of the 'Mountains,' and it is to my soul "*meat in due season.*" Bro. I do now hail its arrival with great delight, as also the "Hope within the Vail," "Jubilee Standard," &c.

I have formerly taken a great interest in the Midnight Cry, (now Morning Watch). But since it has "*run down and does not keep time*" I have discontinued it altogether, as also the Herald. But very few of either are now taken here; and what are, are by those who are not in *heart* with us. If the light that is in us becomes darkness how great is that darkness! Oh, my God, and is it so, that very many who once belonged to the Philadelphia church, have now passed into the Laodicean state. I feel it is even so,—may God enable them *spiritually* to be zealous, and *repent*, for the Judge standeth at the door. My faith was never stronger than now that we shall in a few days enter the haven of eternal rest. Amen!

Bro. Cook's letters and discourses have filled my soul with glory and praise to my heavenly Father for the way in which he has led him. If ever I felt like *shouting long and loud*, it was in reading his letter to you of July 23. Glory be to God, that he has a few watchmen that are not afraid to proclaim the *whole truth*, whether men will hear or forbear. My love to him, yourself, and all the household of faith. Amen!

Yours, expecting to be one of the guests at the marriage supper of the Lamb this Jewish year.

E. L. H. CHAMBERLAIN.

#### Letter from Bro. Fassett.

Columbus, Bartholomew Co., Ia., July 1843.

DEAR BRO. JACOBS:—

Enclosed in this letter, you will find one dollar to pay for the Day Star, which you have been so kind and punctual in sending to me; and for which I return you my thanks. Whether I am in arrears or not at your office I know not, but one thing I do know, I ought to owe no man any thing—but to love. I do think that it is as great a crime to defraud an editor as any other person; and how any person can be ready to meet the Lord, who withholds from another that which is his due, when he is able to pay, is a mystery to me. Covetousness is a crime not to be overlooked by the Judge in the final decision; and yet to what an alarming extent does it prevail among professors at the present time. Preaching too much feeling, and not enough doing for Christianity, has had a tendency in bringing about this awful state of things. In the day of the righteous decision of the Judge of the quick and dead, it will not be asked, how you have felt, but *what have you done?* A word to the wise is sufficient: Ten to the unwise will do no good, so I desist from further remarks of this nature.

I think Bro. Cook made one mistake, if no more, in his lecture upon washing the saints' feet. It is this: "He (the Lord) did it at the time of instituting the Lord's supper." Those who will examine Matt. 26: 8; Mark 14: 1-4; Luke 22: 1-7; John 12: 9; 13: 31; 1-31, will come, I think, after a careful examination of these portions of scripture, to the same conclusions which are formed in my mind; for I feel conscious that I have examined this matter for the truth's sake, that I might do the commandments of our blessed Lord.

The conclusions are the following:

1st. The Divine Saviour washed the disciples' feet in a town called Bethany, in the house of Simon the leper—two days before he instituted the Lord's supper, which took place in Jerusalem, at the feast of the Passover—which may be learned by consulting Matt. 26: 17-29; Mark 14: 13-21. It was in Bethany that Mary anointed the Lord. Judas became envious on account of what he called waste of ointment, and manifested plainly, that covetousness had prompted him to follow the Sav-

iour. We also learn that it was two days after Judas bargained with the chief Priests before he betrayed the blessed Lord. I think that no Christian will question it being a command to wash one another's feet, or attempt to reason it away. Reason must stand aside when the Lord speaks. If any should, however, they are not to be reasoned with, but should be reprov'd. The question that will naturally arise in the mind of every one that has examined this subject, and is wishing to obey the Saviour, will not be, is it a command? but when and where must it be attended to? I answer it should be done whenever it becomes a good work: (1 Tim. 5: 10;) It will be a good work when it is necessary to wash one's feet, whether the person be sick or well. I have known it to be attended to in both cases, to the comfort of one of the parties, and happiness of both. There will be frequent opportunities of attending to this command if there is humility enough to comply. We have found *when* it is to be obeyed; what remains is, *where* ought it to be done? Again I answer, in the private circles in which Christians move, (and not in the associated capacity of a church). 1 Tim. 5: 10; Here Paul gives us the qualifications of a widow that is to be maintained at the expense of the church, which are; "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." We are not to infer from this that it is not the duty of the church to relieve other persons, on particular occasions, but those who are wholly maintained at the expense of the church must possess the above qualifications. Widows under 60 years of age are to be supported by their fathers, if they have any. If they refuse to do so, they have denied the faith, and are worse than infidels. It is evident that where she had lodged strangers and brought up children, *there* she had washed the saints' feet. As further proof that she did it in her own house; Paul says, if she have washed the saints' feet, which he never would have said if it had been attended to in the same manner that the Lord's supper is, by the whole church when assembled together. If it had been attended to by all the congregation when assembled together, as the Lord's supper, it would be just as good sense for Paul to have said, If she have attended to the Lord's supper, or if she have been baptised. Unbaptised Christians were not known in the days of primitive Christianity, neither those that did not partake of the Lord's supper; but there evidently were some in the churches that did not wash the saints' feet, else Paul would not have said, "*if she have washed the saints' feet.*"

I have not written this communication for the purpose of detracting any thing from this or any other command of the Saviour, but for the purpose of setting this subject in a scriptural light before your readers.

I subscribe myself your brother, looking for the speedy redemption of Israel—the consummation of the Christian's blessed hope—the coming of the Just One.

J. FASSETT.

## THE DAY-STAR.

CINCINNATI, MONDAY, AUGUST 11, 1845.

BRO. FASSETT.

The argument in the letter of Bro. Fassett, as to the time and place when our Lord washed his disciples' feet, may startle some that have taken it for granted, that it was done at the feast of the Passover, on the night he was betrayed.

The idea of its being done in Bethany, at the house of Simon, was new to me; but from a comparison of the texts—particularly, Matt. 26: 6-18, with John 13: 1-5, it must be admitted that there is an unnatural passing over of important events from the *first* to the *fifth* verses of John 13: to show the incorrectness of Bro. F.'s argument. This, however is not important.

If it proves any thing, it is that precedence was given to the command *before* the Lord's supper. Or at least, that it is of the *first* importance, that the obligations of the "New Commandment" be enforced;—which commandment was given at that time, (ver. 34.)

The following expression of Bro. F.—, to say the least, looks *evasive*, or rather like an ingenious *loop-hole*, prepared for any to creep out, that have not "*humility enough to comply.*"

"But when, and where must it be attended to?" I answer, It should be done whenever it becomes a good work, 1 Tim. 5: 10. It will be a good work when it is necessary to wash one's feet, whether the person be sick or well."

And to the above argument he adds. "We have found *when* it is to be obeyed." Let me enquire, *How* has the brother found *when* it is to be obeyed? He has departed from the words of the command, and taken up a case where there is no evidence that this work is alluded to, only as an act of hospitality. When a person is hungry or naked, it is then necessary as an act of hospitality to feed or clothe them. When a person is sick and cannot wash their own feet, it is then necessary, as an act of hospitality to do it for them.

But go back to the command and example in the case, (John 13: 14-17,) and where is the duty made contingent upon the Law of necessity—unless it be that kind of necessity which endangers the disobedient. The disciples could all have washed their own feet; and Peter seemed bent upon doing it, as there was no "*necessity*" for his Lord to do it. If Bro. F.— has found "*the time when*" the Lord's supper should be attended to, the argument he has now given us, will furnish evidence that the command to "*wash one another's feet*" should be attended to *before* (or two days before) the celebration of the Lord's supper. The argument for "*the place*" would also admit the thing to be just as publicly done as partaking the supper. I am not tenacious about "*observing days,*" but let every heir of heaven see to it that they obey every command of Jesus. I can not see how every child of God would be likely to obey this, under Bro. F.'s arrangement; still, if further light can be thrown upon the subject, I am bound by the help of God, to follow it.

BRO. H. L. SMITH.

Another letter has been received from this brother—its spirit is excellent. I have no doubt that the kindly atmosphere of heaven prompted the heart, and in some good degree guided the hand that penned this letter. Did the size of our sheet permit, I would most gladly publish it entire, and try to point out the errors it contains; for where the Spirit of Christ controls, errors can be corrected.

Bro. Smith is set down with those who are charged with denying the personality of Christ in His second appearing; But from some extracts from his letter, I am led to suppose that the views of some of those brethren have been misapprehended. Following a list of quotations from the scriptures, he adds,

"Now dear brother, I do learn from this, that the seed of David according to the flesh, is not the *whole person* of Christ: And I admit all that you say of his "*personal appearing.*" But I am looking for that blessed hope and the *glorious appearing* of the Great God, and our Saviour Jesus Christ.—I am looking for His glory as seen on the Mount. I believe that the three disciples did see the "*Kingdom of God*"—The "*Majesty*," "*Glory*," "*Power and coming*" of "*the Lord himself.*"



Here the brother admits all we have said about our Lord's 'personal appearing.'—But he is looking for His *Glorious appearing*. If this is all that constitutes these brethren members of the 'synagogue of Satan,' we shall rejoice indeed—assured that they have been misjudged. While they firmly believe that Christ, of the 'seed of David' will personally appear 'in the clouds of heaven'—as he ascended; to reign on earth for ever and ever; Are they to be denounced because they believe that in His person He will appear more glorious than he did when denounced by the Pharisees as 'this fellow'—'This man'? &c. If all they mean (while they admit the *personality* of his second coming) is that his body will appear infinitely more glorious, than when he suffered, then the word justifies such belief:—for the apostles made a distinction between his body when made of 'no reputation,' and his 'glorious body.' He further adds,

"I have never said 'there is no such thing as a literal body of Jesus in the universe of God.' &c.

The 'charity that thinketh no evil,' leads me to believe that if these brethren would 'speak right out,' all that is in their hearts about Jesus, and the blessed hope—if their hearts are honest, (which we have no business to doubt without evidence,) we should learn to be of one mind and speak the same things.

In the mean time, will it not be well for each one of us to answer the query, whether we do not doat more upon the appearing of Christ as the *Son of David*, than as the *SON OF GOD*?

#### BRO. STORRS.

Bro. Storrs, so long silent, has spoke again by issuing another number of the 'Bible Examiner.' We are glad to hear from him at any rate.

He dissents from the recent attempts at organization among some of the 'Adventists,' and advocates individual responsibility, and free investigation. He has finally gone off into Judaism:—Who could have believed it?

We would recommend that in connexion with his present views on that subject, his former article on the 'Return of the Jews,' be also circulated: For no one can more successfully refute Bro. Storrs of 1845, than Bro. Storrs of 1843, has done it.

A number of communications containing strictures on Bro. Cook's discourse on the 'dispensation of the fulness of times' are on hand—some of which are published in this number. Bro. Cook will attend to them.

Our receipts for the last two weeks have not been sufficient to meet the expense of the single number; which is the reason the double number is not published.

CONFERENCE. At a meeting of the Brethren and Sisters in this City, on Monday evening the 4th inst., a unanimous invitation was given to the Second Advent believers in the west, to hold their Conference in this City.

Due notice will be given of the time. Bro. Pickands has written that he will endeavor to attend.

DIED.—In this City, on the 2d inst, Cornelia Jane Morow, daughter of Francis, and Mary Morow; aged 2 months and 18 days.

[The poetry is omitted of necessity.]

ERRATA.—Vol. 6: No. 12, In Sister Minor's letter on the 'Mission and Personality of the Comforter' in the 23d line from the bottom, read, 'It receives all past testimony,' in the place of 'denies.'

In the same number—last page, under the head 'Spiritualizing,' first paragraph, read 'while the only manifestation for which we are to wait.' Bro. S. G. Strong will here see where he has misapprehended my remarks.

The 'Jubilee Standard' is at length received. The reason of the bundle not coming at the regular time, was, that no paper was published that week.

#### THE SABBATH.

It is not at all surprising that the humble followers of Jesus, whose eyes have been opened to see the great 'things pertaining to the Kingdom of God'—and who have an ear to 'hear what the Spirit saith unto the churches,' should also be careful to observe and do all the commandments—many of which have been long covered up and hidden by false theories, and vain traditions. But let us be careful to obey with an enlightened understanding. Some of our brethren have felt it their duty to observe the seventh day with a scrupulous exactness, like those who are 'under the Law and not under grace.' Since my attention has been called to this subject, by communications from abroad, as well as home, I will present the scriptures in the case, as they have struck my mind. [The marginal readings are included in brackets.]

The Sabbath was first given as a type of that day of 'rest' in the New Creation, spoken of by all the Holy Prophets.

'Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which he had made; and he rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all his work which God created [to make] and made.' Gen. 2: 1: 3.

At this time the decalogue, containing the command concerning the Sabbath, had not been given, and the seventh day Sabbath not instituted. Paul uses the above language as having reference to the still future rest, of God's people. And in the same place, he also speaks of the land of Canaan, into which the ancient Israelites were led by Joshua, as not being the 'rest' contemplated in the promise made to Abraham.

'For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, (Psa. 95: 11, Margin,) If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it [the Gospel; Margin.] was first preached entered not in because of unbelief. For if Jesus [Joshua] had given them rest, then would he not afterward spoken of another day. There remaineth therefore a rest [keeping of a Sabbath] to the people of God.' Heb. 4: 4-6, 8, 9.

What clearer proof could be presented, that the Sabbath had never been kept down to the time that Paul wrote to the Hebrews? 'There remaineth therefore the keeping of a Sabbath to the people of God.' They have not yet kept it. Like the rest of the Law, the Law of the Sabbath is 'Holy, Just, and Good;' (Rom. 7: 12;) but it can only serve poor mortals here as a 'schoolmaster to bring us to Christ.' (Gal. 3: 24.)

If we turn to the decalogue, so called, we shall

find that the seventh day Sabbath was only instituted to carry out the same type as the above.

'Remember the Sabbath day to keep it holy,' &c. Why? For 'In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: Wherefore the Lord blessed the Sabbath day and hallowed it.' Ex. 20: 8-10, 11.

Here the reasons given for the holy observance of the Sabbath day, is because, 'in six days the Lord made heaven and earth,' &c., and rested on the seventh day, which Paul has told us, pointed to a Sabbath to be kept, which was then future.

'Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is A SIGN between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.' 'It is a sign between me and the children of Israel forever. For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.' Ex. 31: 13, 17.

Here it is not only plainly stated that the institution of the seventh day Sabbath was a sign of the Sabbath that remains to be kept, but also a type of the 'times of refreshing' for his people, after they have 'done the will of God,' or ended their six days (or 6000 years) work. A sign is revered only for the sake of the thing to which it points. A sign is placed by the way side, that we may know when we are in the right path, and where we are in the path.

In Lev. 19: 3, 30, the injunction to observe the Sabbath day, is placed in connexion with another type—that of the final establishment of His covenant in the 'times of restitution of all things.' These two types are also connected in the following text.

'But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work,' &c., 'And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: Therefore the Lord thy God commanded thee to keep the Sabbath day.' Deut. 5: 14, 15.

I quote this to show, in connexion with the coming argument, that when we have had the antitype of Israel's separation from 'the land of Egypt' we shall have reached the commencement of the antitypical Sabbath. It will be seen in this, as well as all the other texts where an observance of the Sabbath is enjoined, that the circumstance, and manner, of their final deliverance is kept in view. See also Ex. 23: 12-15; 34: 21-24; and in Lev. 23: 3-10, it is connected with the typical harvest.

The command to observe the seventh day Sabbath is contained in the Law; And for what purpose was that law given?

'Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. It was added (to the promise) because of transgressions, till the seed should come to whom the promise was made.' Gal. 3: 24; 25, 19.

We have been frequently told that this was the 'Ceremonial Law;' and that it was 'added' to the 'ten commandments'; But where is the proof of this, or where do we read of a Ceremonial Law? Is one portion of God's word of less importance than another portion?

Paul tells us (Gal. 3: 13,) that the Law which was added to the promise made to Abraham (Gen. 15: 13,) was the one that was added '430 years after.' See Ex. 12: 40, 41; 19: 1, 16-18; 20: 1-17. According to this evidence, if any part of the



Law were binding after the seed had come to whom the promises were made, it must be the so called "Ceremonial Law;" for the "ten commandments" are what was "added" to the promise 430 years after, at Mount Sinai, 63 days after they left Egypt.

And these ten commandments embrace the one enjoining the Holy observance of the Sabbath day. This one commandment then, was only added till the seed should come, and that seed is Christ, Gal. 3: 16.

But did Christ, the seed to whom the promise was made, treat the Law as though it were only added till he came? In his sermon on the Mount he presents the privileges of God's children in ten different features of character, upon each of which he pronounces his blessing; and adds,

"Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill. (Complete, or perfect.) For verily, I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the Law, till all be fulfilled." Matt. 5: 17, 18.

Conditioned upon the observance of the letter of this Law was the promise of the inheritance of the literal Canaan:—Conditioned upon an observance of its spirit, which always kept in view the "good things to come," is the promise of the immortal inheritance; and in this light our Lord treated it. Of old time it was said in the Law, "Thou shalt not kill"—"Thou shalt not commit adultery." "An eye for an eye, and a tooth for a tooth," &c.

"BUT I SAY UNTO YOU, that whosoever is angry with his brother without a cause, shall be in danger of the judgment:—Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart:—I say unto you that ye resist not evil," &c. Matt. 5: 22, 28, 38.

We here see the spirit of the Law embodied in the Gospel, while its letter is dropped altogether. While there is no privilege of disobedience given, obedience is enjoined, of an order as much higher than the Law, as the substance is higher than the shadow. The disciples were reproved by the Pharisees, on one occasion, for a breach of the letter of the Law, in plucking ears of corn on the Sabbath day: The reproof that Christ gave them ought to be a lesson for those of our day, who choose rather to be under the Law than under Grace.

"I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is LORD even of the Sabbath day." Matt. 12: 6-8. See also ver. 10-13. &c.

"The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

In following the Gospel, or spirit of the Law, the Sabbath day, nor no other day, can exert a controlling influence upon our actions; for "as many as are the children of God are led by the Spirit of God," which always teaches obedience to Him, who is the "Lord of the Sabbath day." Repeatedly, however, the Lord of the Sabbath, was complained of by the Pharisees for breaking that day. John 5: 18, &c. This should teach the humble follower of Jesus, to expect nothing more at the present time, from those who have not yet fully learned the spirit of the Gospel, of obedience to Christ.

If Christ were not the Lord of the Sabbath, why did he handle with impunity the decalogue that enjoined its observance? His prototype cast down the tables of stone, and dashed them in pieces, when the letter of the Law written upon

them had been broken: But Jesus now takes up this broken law—the Law which had never been kept, (John 7: 19,) and which Paul pronounces all fulfilled in one word, (Love,) abbreviates it, (Matt. 22: 37-40,) and adds thereunto; "A new commandment give I unto you." John 13: 34. We have no longer authority for following the letter of the Law as contained in the old version, for that is only a shadow; but the version that the "Lord of the Sabbath" has given of it, is the one for us to follow. If there be any doubt that the Law of the Sabbath is a shadow, turn to Col. 2: 16, 17.

"Let no man therefore judge you in meat, [for eating and drinking,] or in drink, or in regard of an holy day, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ."

The priests that served under the Law, served unto the "example and shadow of heavenly things, but now he (Christ) hath obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established on better promises." Heb. 8: 5, 6.

Shall we, like the Jewish priesthood, still follow the shadow, or continue in the new covenant, opened at the first advent, with the "royal Priesthood" of the "better covenant?" (1 Pet. 2: 9.)—A covenant now sealed up among his disciples. Isa. 8: 16. See Heb. 9: 8-10; 10: 1, 2; Rom. 14: 5, 6; Gal. 4: 10.

Paul has no word of condemnation for the man that "esteemeth every day alike;" neither does he condemn the man who regards a particular day, when he regards it to the Lord:—There could not possibly be sin in so doing: But when a day is sanctimoniously regarded simply because of its chronological arrangement—because it is a day, then Paul has a word of warning. Says he, "Ye observe days, &c. I am afraid of you." Gal. 4: 10.

"What shall we then say? Is the Law sin? God forbid. Nay, I had not known sin but by the Law." Had not the Law said "thou shalt not kill," we should not have known the commission of this crime, under certain circumstances, to be sin. And had not Christ come to fulfill the Law, we never should have known that "He that hateth his brother is a murderer." Had not Paul said, "There remaineth therefore the keeping of a Sabbath to the people of God," we might have run into the Pharisaical error, of supposing ourselves fulfilling this part of the Law, and our consequent righteousness increased by "observing days," &c.

Suppose Christ has not obliterated the whole shadow, leading to the great Sabbath, what then? As you pass on, "hasting unto the coming of the day of God," on every seventh day, look at this sign and press forward. But why look at this sign? To remember the Lord of the Sabbath day—Him that was, and is, and is to come. What do we remember that he done with that day? He removed every superstition concerning it, out of the way—regarding all time as holy; and taught his disciples an entire abandonment of the world for the purpose of amassing its treasures—and only to live to do His will, by doing good to the souls and bodies of their fellow men.—No difference in days was shown to them for this purpose.

Is the Sabbath a shadow? and Christ the body? All that we want of the shadow then, is for a time keeper until the great Sabbath dawn; and the times, as well as Laws, have been in the keeping of the Man of Sin, soon after the Lord of the Sab-

bath came and dismissed our "schoolmaster" (Gal. 3: 25;) So that at two or three points of time all traces of the seventh day in its regular observance, are lost, only as we take the evidence from the Man of Sin. And with this we can find no fault, for if the "Most High ruleth in the Kingdoms of men," He can render those Kingdoms fully competent to keep a sign board for the benefit of His children, seeing they are unequalled for any better service.

It cannot be questioned that our Lord treated the Jewish claims to superior sanctity for the seventh day above any other day, as unworthy of any other notice from Him, than a reproof. Furthermore, the apostles did not change the Sabbath day from the seventh to the first day of the week—How DARE they, in the absence of all authority? They had learned that the spirit of the Law was not to "observe days," but to follow the Lord. It was a privilege—a mere matter of choice with them to observe the first day of the week, in honor of the Resurrection of Christ—which according to the Acts, the Epistles, and the history, they have regularly done from that time. Christ slept in the grave on the seventh day, and arose at the termination of that day. Mark 16: 1; Luke 24: 1; John 20: 1. Their hearts were made joyful with the intelligence on the first day, and thus they commemorated it, not as a Sabbath, but in honor of the Resurrection.

The Resurrection of Christ, and the consequent resurrection of all his saints, is the constant theme of all the New Testament writers. Since Christ has abbreviated and amended the decalogue, if any day were to be invested with superior sanctity it must be this; but in the absence of all authority, we can not pronounce it more holy? The commandments of Christ are very plain; and where does He teach that there is virtue in one day above another?

But, says one, will you then teach an utter disregard of the first day of the week? I answer, no. Neither will I teach an utter disregard of the seventh, or any other day. The day, or days on which my brethren, who are led by the Spirit and words of Christ, assemble themselves together for worship, is the day for me to observe. Since the Gentile Governments leagued with the Man of Sin, into whose hands the times were given, have reached the end of their times, and all human means are failing longer to bind together the mass of corruption, now fast dissolving under the vials of God's wrath, God has furnished us time to keep, more awfully solemn than all the days that have filled up the measure of the Gentile's times. In my next, I shall endeavor to show—that we have reached—and are now treading upon the threshold of the substance, of what was shadowed forth by the seventh day Sabbath.

[TO BE CONTINUED.]

Bro. Snow's article on "feet washing" will be attended to in our next.

#### Letters and Receipts.

For the week ending, Aug. 9th.

F. Glascock, \$1.00; J. D. Pickands, (Some of our correspondents complain that Bro. Pickands does not write more for the "Star"; and so do I. Bro. Pickands knows that our columns are at his service.) Mary; Thomas Johnson; G. B. Purdy; N. Trull, for J. Willoughby, 1.00; C. S. Minor, 1.00; T. Finkbine, 1.00; S. G. Strong; J. Hamilton, 1.00; W. Cullen, .50; Geo. S. Goodwin,



# THE DAY-STAR.

JACOBS,  
Owner & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19.

C. CLARK  
Printer.

VOLUME 7.

CINCINNATI, MONDAY AUGUST 18, 1845.

NUMBER 2.

## THE DAY-STAR

is a continuation of the *WESTERN MIDNIGHT CRY*, and is published every Monday, by E. JACOBS, at his residence on Seventh street, south side, three doors east of the Tabernacle.

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### TERMS OF THE PAPER.

Five cents per vol. of 13 numbers, in advance to those that desire to pay; and gratis to those that are really unable to pay.

## MY BIBLE AND ANCHOR.

Thou' sever'd from kindred and parted from friends,  
Not met by the errors destruction doth send;  
Homeward I hasten though the chariot delay,  
Will I my Bible—or hope cast away.

When forty-three ushered, my soul on the wing,  
Then hop'd for the kingdom & look'd for the King;  
But though He did tarry, the vision did stay,  
I lost not my Bible or anchor away.

And though on the tenth my soul did believe—  
The Bridegroom would come his bride to receive;  
Yet since to the marriage he went on that day,  
I lost not my Bible, or anchor away.

Nor yet tho' the *Passover* with promise came on,  
And I looked for my Saviour in glory anon;  
But since o'er the nation himself has took away,  
I lost not my Bible or anchor away.

Nor yet can the errors on the table of time,  
That spoke of *July* with promise Divine,  
Shipwreck the incentive, to watch and to pray,  
Or cause me to barter my Bible away.

No, still unrecalled that sweet promise I see, [be,"  
"As thy days may demand shall thy strength ever  
That promise is a fortress—a bulwark of rock,  
Till all the tried Sheep and Lambs of the flock.

And oft as the sun shall roll upward his way,  
I look for the close of this *fire-trying* day,  
And e'er marching time pass this great Jubilee,  
I hope in his beauty, the King I shall see.

JOHN HOBART.

Indianapolis, Aug. 6, '45.

## Letter from Bro. Hamilton.

Rising Sun, Aug. 4, 1845.

DEAR BRO. JACOBS:—

We have received and read the "Day Star" and are cheered. I see you have come to the end of volume 6. The question is asked, "Shall the double number be published?" My hearty response is yes, *double by all means*—I know it will require double the amount of funds, but what if it does! There will be double the food—we may receive double the strength—and now is the time we need it.—Soon our work will be done—soon we will be fed at the table of the Lord. All we want to meet the additional expenses, is a firm confidence in the evidences given. That will open our purse strings and bring out the little sum that is wanted to effect the enlargement.

Confidence in the evidences given that the Lord our Redeemer has received the Kingdom, and will come to bring the children of the Kingdom home to glory soon—very soon—yes, in the third watch. We say evidences—emphatically in the plural. The evidences are so numerous, and so necessary to be kept before the mind, and imprinted upon the heart, that our confidence may not be shaken. That we need the double paper is most certain. Brethren, in the evening, and in the watch at midnight we had it double, and thought it too small even at that: Have we not as much evidence now as then? Have we not as much need

to exhort each other now as then? Has the enemy slackened his effort to lead us out of the way since then? Nay, verily, "he has come down in great wrath, knowing that his time is short." The day is approaching; we see it, and our duty is to exhort one another so much the more. Go even beyond, rather than contract—and our endeavors are ten-fold.—How then can we (and do the will of God) do less than double the present size of the "Day Star."

Dear Brother, the King will come in this third watch. Christ, in the 25th chapter of Matthew, brings to view a night in which a marriage would take place between Himself, the Bridegroom—and the New Jerusalem—the Bride. That night I believe is neither a literal night, (12 hours,) nor a prophetic one, (6 months,) but a state of darkness that would envelop the minds of the rejectors of God's truth, and which only would be dispelled by the glorious light of the King of Glory, at his coming. The evening of that night I believe commenced with the ending of the Jewish Year 1843, or April 21st '44, according to the Caraites' reckoning. Up to about that time the churches throughout the land were enjoying revivals of religion: The hearts of God's children up to about that time were cheered with the numerous reports that came from all quarters, of the return of the wandering prodigals again to their God. About that time their sun set in darkness, deep sleep took possession of them, and the "Day of the Lord," "Like a thief in the night," stole upon them and the world. Jesus Christ, according to Mark 13: 35, calls it the evening: He says, "Watch ye therefore, for ye know not when the Master of the house cometh; at even, (April 21, 1844,) or at midnight, (Oct. 21, 1844,) or at the cock-crowing, (April 21, 1845,) or in the morning. The evening is not counted a watch, but only referred to as a point of time when the Master of the house would come, or might be expected. Here in Mark the coming of the Lord is brought to view, as in the 24th of Matt., without making allusion particularly to the coming of the Bridegroom, or in other scripture language, of Christ's coming to the Ancient of Days and receiving a Kingdom, &c. But the 25th ch. of Mat. from 1st to 13th ver., speaks out in language that cannot be misunderstood, (if we are seeking for the knowledge of the truth): Showing that at midnight, (which in Luke 12: 28, is recognised to be the first watch) a cry would be made, "Behold the Bridegroom cometh!"—not the King—that cry was made, and although we expected the King, the cry was as Christ said it would be—"Behold the Bridegroom" &c. This is the first watch, although at midnight, and differs from the watches in the Jewish night, the first of which would have been at 9 o'clock—a point in this night when all were either slumbering or sleeping. In Luke 12: 35-39, is brought to view the coming of the King, or Lord—admitting that the Bridegroom has come at midnight and is married to the Bride—and that they that were ready went in with him to the marriage: and the door was shut. Matt. 25: 10.—Then exhorts those who are "shut" in, to let their loins be girded and their lights burning: So that when the Lord returned from the wedding and knocked they may open to him immediately, and says, if he shall come in the second watch, or come in the third watch, &c. (The Bridegroom having come in the first.) The 1st watch, (or coming of the Bridegroom,) was just 6 months from the evening, to which all in expectation was turned: The 2d watch, Luke 12: & cock-crowing of Mark 13th was just 6 months from the midnight cry to the ending of the *Passover*—we have then but one more watch, that is the third one—and in that watch the Lord will come. See Luke 12: 28; And if he come in the second, or in the third, &c. Clearly intimating that in one of these he would come. Well he came not in the second, and now we need not fear but that

he will come in the third watch—the only one remaining—the glorious morning watch. Mark says, IN the morning. Notice the phraseology of Mark 13: 35; "at" each of the other points, but IN the morning. We are not necessarily compelled to look to the end of this watch, but may look with confident expectation every moment for our Lord.

O bless the Lord! is it true that we are so near home—that we so soon may be permitted to sit at our elder Brother's table, and receive the cup from the hand of our Blessed and glorified Saviour and live in his Kingdom for ever—clothed in the purest white—freed from sin and Satan. O glory to God that we are not in darkness. Why is it that God has been so good to us, to bring us into the light and to give us this glorious hope? We will praise him for his goodness.

Pray for us: We are looking with anxious expectation.

Yours in hope,  
J. HAMILTON.

## THE DAY-STAR.

CINCINNATI, MONDAY, AUGUST 18, 1845.

## THE SABBATH.

[CONTINUED.]

Having proved that the seventh day Sabbath was a type or shadow, embraced in the Law which was to perform the part of a "Schoolmaster" till the seed should come to whom the promise was made; I wish now to show, 1st, What was shadowed forth by the seventh day, and 2d, that we have reached the substance or antitype of that shadow.

1st. "The day of the Lord" is the substance of the seventh day in the type. The six days in which God created the world, were days of labor; therefore it is said in the Law, "Six days shalt thou labor and do all thy work," "for in six days the Lord made the heavens and the earth," &c., "and rested on the seventh day—wherefore the Lord blessed (not the 7th day only, but) the Sabbath day and hallowed it." When the "Lord of the Sabbath" came, he permitted his disciples to "pluck the ears of corn," and uttered no condemnation for pulling the ox or ass out of the pit on the Sabbath day—things for which the letter of the Law would have killed. (NOT SO)

Let it be here borne in mind that in the type of the "rest" that remaineth for the people of God, there was something done on the seventh day, by way of completing the work.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2: 2.

He both ended his work, and rested on the same day. "And God blessed the seventh day, and sanctified it; because that in it HE had rested from all his work, &c., (ver. 3.) It was a consecrated day—The day of the Lord—a type of the rest that remains.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4: 10.

The Sabbaths concerned the arrangements of the children of Israel in the land of promise, and began when they came out of Egypt, or were sep-



ated from the Egyptians. Ex. 12: 14, 15, 25.

Canaan, or the promised land, was also a type of the promised "rest"; but after it was entered a conquest must first be achieved over their enemies, before they could rest. As God "ended his work on the seventh day"—so He closed up the work of Israel's deliverance after they had crossed the borders of their inheritance. The work that the Lord performed on the seventh day, at the creation, appropriately symbolized this work of the Israelites in Canaan, as both of them point to the work of "gathering together in one, all things in Christ" after we have entered "the day of the Lord."

"And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." Gen. 2: 8. This is the work of the seventh day, or it would have been mentioned before. The work of preparing the inheritance, and placing man in possession—giving him dominion, &c., was on the seventh day; and why should we deny that this part of the work will also have its antitype in the opening of the seventh thousand years? We are also told by the prophet Malachi 4: 4, in connexion with the burning day—or day of the Lord, "Remember ye the Law of Moses my servant which I commanded him in Horeb for all Israel, with the Statutes and Judgments." The judgments pronounced in the Law, in that day will fall upon all that are under the Law: But those that fear the name of him that turns the heart of the fathers to the children, and fulfills the Law, shall go forth—grow up, and tread down the wicked.

From Col. 2: 16, 17, it is clear that something is typified by the "Sabbath days." And from Rev. 20: 6; & 21: 5, it is also clear, that it is the New Creation in the opening of the 1,000 years, at the end of the 6,000 in which man has performed all his work except the "ending" it, and ceasing from his own works on the seventh day, "as God did from his."

Peter, stirs up the pure minds of his brethren that they may remember the words of the prophets, as well as the commandments of the apostles—and this in view of the *last days* when scoffers arise, and say, "Where is the promise of his coming," &c. He tells us they will be ignorant of the design of God at "the beginning of the creation"—not necessarily, for Paul had told them that "God spoke of the seventh day on this wise"—that it shadowed a "rest" yet future: Also that God, who had so faithfully kept his word with Noah, and at the appointed time, deluged the world with water,—was not now slack concerning his promise; but held the heavens and earth that now are, in reserve (to be destroyed by fire) against the day of judgment and perdition of ungodly men.

"But, beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day." 2 Pet. 3: 8.

How then will this day of the Lord come? Says one, it will begin with the perdition of all ungodly men, as Peter has told us in ver. 7. Does John then contradict Peter, for he says, "The rest of the dead lived not again till the thousand years were finished. Rev. 20: 5. What does mark the point of its commencement? Whatever it is, it comes with stillness and silence—destitute of all that class of evidences calculated to make the thing manifest to the multitude; for, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away," &c., (ver. 10,) and in the which "ungodly men" will go to

perdition; for they are found (Rev. 6: 16,) crying to rocks and mountains,—themselves heralding the great day, which had previously come as a thief. However ignorant people may now profess to be about "the day of the Lord" coming in this silent manner, it was a matter that Paul and his brethren knew "perfectly,"—"yourselves know perfectly that the day of the Lord so cometh as a thief in the night." And Paul, and Peter's brethren, now know perfectly, that the day of the Lord has come—and that too in the precise manner in which the word has declared it should.

If testimony were needed to strengthen the positive declaration of Peter, that one day with the Lord is as a thousand years, or a thousand years long; it seems to me that the day of Judgment (which is his day) which begins "at the house of God" and ends with the "perdition of ungodly men" at the close of the 1,000 years, when whosoever is not written in the book of life is "cast into the lake of fire" should be satisfactory on this point. If there be any equivocation about the expression, "as a thousand years," I would ask what more satisfactory explanation I could give if I were, in a figure of speech, to say that James K. Polk is to govern the United States two days—& by way of perfect satisfaction to the enquirer, I say, "be not ignorant of this one thing," that one of James K. Polk's days is as 4 years!

The Psalmist also says, "A thousand years in thy sight are but as yesterday [one day] when it is past." Psa. 90: 4. See also, Rev. 20: 4, 5, 14. In every instance in the Bible where the term "day of the Lord," or its equivalent is used, the events in its connexion, prove it to embrace the same length of time that Peter and John says it does. I will give a few out of the many instances.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come," Joel 1: 15. It is to be preceded by "a fast"—"a solemn assembly," and the wailing of unfaithful Priests, and ministers of the altar.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: Let all the inhabitants of the land tremble: For the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. It is not only a day of rest, but it opens, "a day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains." (ver. 2.) At its dawn the Bridegroom goes forth of his chamber, and the bride out of her closet, (ver. 16,) then follows the reproachful inquiry, "where is now thy God?" (ver. 17,) then follows the corn, wine, and oil; and the taking away of the reproach of his people among the heathen, (ver. 19,) "And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk,"—"a fountain shall come forth of the house of the Lord," &c. Joel 3: 18.

It is in the day of the Lord's sacrifice that he is said to "punish the princes, and the king's children, and all such as are clothed with strange apparel," and "in the same day" that he punishes the deceivers, and the men "that say in their heart, The Lord will not do good [we shall have no millennium, and the Jews will not return,] neither will he do evil,"—these fires, storms, floods, and murders are nothing but what has been; the Lord will not in this way, plant his "garden eastward in Eden." See Zeph. 1: 7-12.

"Howl ye; for the day of the Lord is at hand, it shall come as a destruction from the Almighty. Behold the day of the Lord cometh, cruel both in wrath and fierce anger, [in the which] the land shall be desolate: And he shall destroy the nations thereof out of it." Isa. 13: 6, 9.

Both the punishing of the world—making man more precious than fine gold," and the making the heavens, &c., is the work of that day which is preceded by the same signs mentioned in Matt. 24: 29. See Isa. 13: 10-18.

"Behold the day of the Lord cometh, and spoil shall be divided in the midst of thee, and his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east." Then follows the cleansing of the land (Ezek. 39:) and "in that day living waters shall go out from Jerusalem," "and the Lord shall be King [not over the remnant of the converted Jews in Palestine only, but] over all the earth:—in that day shall there be one Lord and his name one." See Zech. 14: 1, 4, 9.

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34: 8. Here the day of the Lord, or includes within it "the year of recompenses," &c.

"For this is the day of the Lord God of Hosts, a day of vengeance that he may avenge him of his adversaries: And the sword shall devour, and shall be satiate and made drunk with their blood. For the Lord God of Hosts hath a sacrifice in the north country by the river Euphrates." Jer. 46: 10.

It is in the day of the Lord, when he avenges his elect of their adversaries, Luke 18: 3, 8. The charge brought against the false Prophets (Ezek. 13: 5, is that they have not gone up into the breaches, neither made up the hedge for the house of Israel to stand in the battle, IN the day of the Lord: It is a cloudy day—a day of the heathen. Ezek. 30: 3,—begins with Christ taking the heathen for his inheritance. It is a day in which the meek of the earth shall be hid; and preparatory to the approach of it men are exhorted to seek the Lord; but not after it shall have come. Zeph. 2: 1-3.

In its opening it is a burning day—a day of triumph for the saints. Mal. 4: It is also synonymous with the day of Judgment.

"It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city," Matt. 10: 15; and can the inhabitants of Sodom, come before God in Judgment till the "Second Resurrection"—when "the rest of the dead live" again? Rev. 20: 5, 12-14.

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2: 9. It is against "the day of judgment and perdition of ungodly men" that the earth is reserved unto fire. 2 Pet. 3: 7.

Herein is our love made perfect that we may have boldness in the day of judgment; because as he is so are we in this world." 1 John 4: 17. And does John talk of the boldness of immortal saints? Or does he not talk of that perfection in love, in which God's people will be found at, or in the opening day of Judgment, and which fits them for immortality? There is a year in which God's people are to be delivered,—it is the year of release, and of course a Jubilee—the year of recompenses, &c., and that is the year when the announcement is made, "The Kingdoms of this world are become our Lords."

Let us a few moments, look more particularly to the events that mark the beginning of the day



of the Lord. The uses of the shadow *through* which to reach the substance are the 7th day Sabbath, Ex. 31: 13-17.—The 50th day Sabbath, Lev. 23: 15, 16.—The 7th week Sabbath Deut. 16: 9, 10.—The seventh month Sabbath, Lev. 23: 24, 25.—The seventh year Sabbath, Lev. 25: 3-5.—The 50th year Sabbath, Lev. 25: 8-13. Now the Lord said "keep my Sabbaths!" and has taught us that they are a shadow. Col. 2: 16, 17. He furthermore told his people that as long as their land lay desolate it should enjoy his Sabbaths, Lev. 26: 34, 35, and after that, she will yield her increase in the New Creation.

Take the whole of the Sabbaths above enumerated, and keep them according to the manner of reckoning time which God has given us and date as he has told us, from the time their land lay desolate, and they were in their enemies' land—or the carrying away into Babylon—B. C. 606, and the entire number of typical Sabbaths, including 49 Jubilees, or 2450 years would end in 1844. The first date is the point where God's people were made desolate by the first of the four Monarchies.

It is not the Resurrection that marks the beginning of the day of the Lord; for we have seen from the unanimous testimony of the prophets that that day encircles the time of trouble, out of which God's people are to be delivered. Jer. 30: 7; Dan. 12: 1. The day (not the resurrection) comes as a thief. 1 Thess. 5: 2; 2 Pet. 3: 8. Paul does not say, "Ye brethren are not in darkness" because ye are made immortal at the moment that day dawns; but "ye are all the children of light, and the children of the day."

The sounding of the Seventh Trumpet introduces the day of the Lord, as may be seen from a comparison of Rev. 10: 7; 11: 15-18, with Joel 2: 1, &c. The events to transpire "in the days of the voice" of this angel, are marked—not by chance, but in their regular order, as God is a God of order.

1st. "There were great voices in heaven saying, The kingdoms of this world are become our Lord's and his Christ's, and he shall reign for ever and ever." Of course the heathen are then given him for his inheritance, preparatory to ruling them with a rod of iron, and dashing them in pieces like a potter's vessel. Psa. 2: 8, 9.

2d. "The four and twenty elders [12 Patriarchs and 12 Apostles] which sat before God on their seats fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: Because thou hast taken to thee thy great power, and hast reigned."

The two dispensations of which they were the leaders, which bore their united testimonies to the reign of Christ at the end of the Gentile's times, was now at an end,—Christ having taken his kingdom.

3d. "And the nations were angry, and thy wrath is come."—The commencement of the rule of the "rod of iron."

4th. "And the time of the dead that they should be judged."

5th. "And that thou shouldst give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great."

6th. "And that thou shalt destroy them that destroy [corrupt] the earth."

7th. "And the temple of God was opened in heaven, and there was SEEN in his temple the ark of his testament: and there were lightnings,

and voices, and thunderings, and an earthquake, and Great Hail."

The corrupters of the earth, as we have seen from Rev. 20: are not cut off till the end of the thousand years; while the reign of Christ marks the beginning of the 1000 years, (Rev. 11: 15; 20: 4,) and the reward of his saints is subsequent to the beginning of that reign, yet an event closely connected with it. The saints are to reign with Christ a thousand years, yet are to end their work in that period, as God did his.

In Dan. 12: 1, when Michael stands up, or Christ takes the Kingdom, the same events are marked, and in the same order. The trouble first—the deliverance afterwards.

"For the day of the Lord shall be upon every one that is proud and lofty; and upon every one that is lifted up, and he shall be brought low." "The Lord alone shall be exalted in that day." Isa. 2: 11-22. Wicked devices have prospered under the corruptions of the mother of harlots and her daughters, but from the oldest to the youngest, they shall prosper no longer; for the Lord hath arisen up [and shut to the door] "to shake terribly the earth."

God's word has proved to us that the day of the Lord is 1000 years long,\* and is introduced with the time of trouble when Christ commences his reign before he appears on earth, and before the saints are rewarded. Can you prove it to be a shorter period, or to begin under other circumstances? The same word also proves that day to be the substance of what was shadowed forth in the seventh day. Is it not then a holy day, since we heard the proclamation, "The kingdoms of this world are become our Lord's"? We did not then lay aside this world to keep a Sabbath for a day, and then resume this world again; but we laid it aside for ever! And since that time, not one desire has entered into our hearts to take up the world again, or do aught on this holy day, except what Christ permitted to be done on the seventh day. It is God's great Sabbath; and as he ended his work on the seventh day, so are we ending ours.

Were it my purpose in this article, it might be shown that the deliverance of God's people takes place in the first one of these 1000 years. The 1235 years of Dan. 12: end this year. It is "the year of recompenses for the controversy of Zion." The Gentiles have hitherto possessed the Kingdom, but Christ has taken it, and caused the proclamation to be made, The kingdoms of this world are become our Lord's &c. The kingdoms of earth will not yield to Him their right to reign, and the recompense is coming upon them, heavily, under the IRON ROD. Strange indeed would it be, for all those events to take place in the sixth day, after what the prophets, and apostles, and the Lord himself has said relative to the events of that great day!

To those who charge us with turning aside from our appropriate work, I ask again, has not God made the change in our labors? Are we to sow for ever, and never reap? Remember that the Lord of the harvest has made no complaint for the want of sowers; but of the harvest he has said, "the laborers are few;" yet the work must be done. While our toils increase, you continue to scatter the seed broad cast, while you not only scoff at us, but at the idea of ever reaping. Truly the children of this world are in their generation, wiser than the children of light. These are some of the last stratagems

of Satan to deceive: But O ye chosen ones! Continue still to cry in the ears of the children of God's groaning Zion "Thy God reigneth."

\*There is no exception to this—not even the six days of Creation.

### TO CORRESPONDENTS.

A number of communications are on hand that were received too late for this number, without interfering with the long article on the Sabbath.

The communication of Elizabeth Winship, on the "teachings of the Spirit" is good, but so lengthy that if published at all, it must be in parts, for as it is, it would nearly fill the paper.

The article of Bro. C. B. Hotchkiss is also very lengthy, but his explanations could not well be given in a less space. Bro. H.—— will bear in mind that I did not justify the severe remarks in Bro. Manning's letter, to which he alludes, but rather reproved them in an article in the same number. This letter is written in a good spirit, and will be published so soon as the means are received to publish the double number, so that there will be room for remarks upon what I conceive to be errors in the doctrines it contains. Those errors mainly grow out of confounding the character of "the man Christ Jesus," and God the Father, in the eternity of their being.

The articles of O. R. L. Crosier, H. M. Warren, Geo. W. Jones, and J. S., will appear in our next.

### IS WASHING FEET AN ORDINANCE?

Such is the heading of an article in the "Jubilee Standard" of July 31st. In the remarks I have to make upon this article, let me say, I have no alienation of feeling from Dear Bro. Snow. He has "hitherto" stood the storm manfully, while it has beaten most piteously upon him. God help him to brave it out "to the end"! I hope he will receive admonition kindly, and freely circulate the bundle of papers containing this article, that all may have a chance freely to rebuke an erring brother, if I have erred in attempting to remove the barrier in the way of my Lord's command.

DEAR BRO. SNOW:—I want to say a few plain things to you—and I do it under a sense of duty. It is in relation to your remarks in the "Standard" of July 31st, under the head, "Is washing feet an ordinance?" To use your own words, if you are not "unteachable and untable" I know you will be convinced that your remarks on this subject, if carried out, will have a tendency to counteract one of the plainest commandments of Christ.

You need not have told us of your ardent desires "to understand, and Love, and obey all truth"—we have hitherto had his evidence of this: Nor are our humble brethren that have washed "one another's feet" less conscientious and obedient.

In the first place, why do you hang the issue upon the word "ordinance"? Neither you or I can prove that "Baptism" or the Lord's supper are "ordinances": yet neither of us doubt that they are commandments, given for all God's children to obey.

The term is not applied to either of these commandments, while it is said, (Col. 2: 20,) "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?"

Eating and drinking, and "holy days,"—"new



moons" and "Sabbaths" formed no part of the wholesome, "practical" lessons, contained in the commandments that Christ left for our observance. It is not, then, an "ordinance" according to a strict understanding of the letter; But it is a *commandment*, and you was afraid to say it was not: And is there less of majesty, or potency in the word "Commandment" than in the word "Ordinance"?

You conclude, because the "washing of feet" is a "sign" of nothing, or symbolizes nothing, that you are at full liberty to "break this least commandment, and teach men so"!! O my brother look at this again, and "pray over it" once more. To make the matter more plain, suppose Bro. Snow and Jesus is talking together about these commandments.

BRO. SNOW. My dearest Lord; I have found a commandment of thine to break bread and drink wine; Shall I do it?

JESUS. This do in remembrance of me, (Luke 22: 19.)

BRO. SNOW. The bread—broken and eaten represents thy body broken for thy people:—The wine represents thy blood shed for us. It is a "sensible sign." Though it is the only place thou hast commanded me to "do this," I see the propriety of it, and will obey. There is one thing more concerning of which I would enquire of thee—The institution of Baptism: was it given for our observance?

JESUS. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

BRO. SNOW. I see it is a "Divine appointment" "not in itself necessary, and of no utility aside from its especial use as an ordinance." (Though I have nothing but inferential evidence of the fact) it seems to me that it is a "most perfect and striking symbol of the resurrection. The faith of God's little ones is assisted by the sacred use of *visible signs*." I see its propriety, and will do it. There is another matter, while I am "diligently enquiring at the mouth of the Lord," that I wish to have settled for ever. When thou didst wash the feet of thy disciples, was it instituted as an ordinance?

JESUS. "Ye call me Master, and Lord: and ye say well, for so I am."

BRO. SNOW. Thy word shall settle this matter about "washing one another's feet"; although there are some "who regard themselves as our brethren, but are unteachable and unstable, who will not" agree with me that we are not now to wash one another's feet—by such I cannot be led: But from thee I "will meekly receive doctrine, reproof, correction, and instruction in righteousness"; and I will also be instructed by thy "servant whom thou hast made ruler over the household," and who is commanded to "rebuke with all authority."

JESUS. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

BRO. SNOW. Yes Lord! But ——— you know! ——— was not this said to the "apostles—ordained ministers of the Gospel? Besides, I cannot see that it symbolizes any thing. Then these apostles were to proclaim the Gospel, and plant churches or congregations of saints, to whom they were to be examples; and as it was indispensably necessary, not only for their own sakes, but also for the sake of those to whom they should minister the word of life, that those apostles should possess and exhibit a spirit of "meekness and humility." Thou, I presume, didst "determine by

a most extraordinary "example" to teach them a lesson, and show them that, instead of striving who should be accounted the *greatest*, they must strive who should be least of all and *servant* of all." Surely you did not intend that they should *do this*, but simply that instead of *lording* it over each other, they should seek, by love and humility to serve one another." But let us come to the true answer to the question, "for what purpose was *this done*?"

JESUS. "For I have given you an example, THAT YE SHOULD DO AS I HAVE DONE TO YOU."

BRO. SNOW. That is ———! — the apostles I suppose — besides ———! — you know you never did, in reality, wash my feet.

JESUS. "Teaching them to observe ALL THINGS whatsoever I have commanded you: and lo, I am with you always even unto the end of the world."

BRO. SNOW. I know they were commanded to teach the observance of all that was commanded them: But can this properly be said to be a commandment?

JESUS. "YE SHOULD DO AS I HAVE DONE TO YOU."

BRO. SNOW. Why, ——— this is just the way my "unteachable and unstable" brethren talk "who will not receive correction." But what object is to be gained by washing the feet of my brethren, or suffering them to wash mine?

JESUS. "If ye know these things, happy are ye IF ye do them."

BRO. SNOW. "HITHERTO the Lord hath helped us." But I could not see this thing as you do, so I did not do it, and influenced others not to do it: Though I see there is a striking parallel between thy requirements at my hands, and that of the apostles; as I "have been put in trust with the care of the flock, or household, as a steward of the mysteries of God, and required to be faithful."

Now my brother, you tell us, "In regard to the question that heads this article, we have diligently enquired at the mouth of the Lord." We are therefore bound to believe one of two things; viz., That the Lord now contradicts what he taught the apostles; or that you have been holding some such conversation with Him, as what is above recorded.

Again, think of the awkward predicament in which you have placed yourself, in representing our Lord as teaching by his *example*, a *practical* lesson of humility, which he never designed should be *practiced*. I know Christ taught a lesson of humility in this thing, and a practical one too!—not a practical one never to be *practiced*. And pray tell of what use is the theory of humility, without its practice? Are there not proofs enough already around you of the *practical* tendency of teaching similar to what you have adopted relative to this least commandment? Look at the costly edifices called churches—the splendid parsonages—the fashionable clergyman! Follow his steps to his splendid desk, and listen, while he draws tears from every eye, with the story of the seamless garment—the abode of Mary, Martha, and Lazarus—the cross—the vinegar and gall; and of washing the disciple's feet! O such lessons of humility causes the devil to smile, when they are taught in such a *practical* way, that the flock over which this clergyman claims to be overseer, are made to feel that they are never to follow Christ by doing his com-

mandments—and thus be made partakers of Christ's sufferings.

You may say that you do not advocate this *saying* and not *doing*; and that you would have your brethren just as humble as Christ and his apostles were: But how are you to know when you have reached the necessary degree of humility, if you set up tests of your own, and reject those that Jesus has given?

But it was necessary—they wore sandals—the roads were dusty, &c., and we are not to do it when it is not necessary. You admit that our Lord speaks of "spiritual cleansing"—and at the same time deny that any thing was symbolized. You say that Peter was speaking of "literal washing" when he objected to our Lord washing his feet, and yet see "necessity" in the case, when you have Peter's astonishment, and Christ's words—"ye are clean" to prove that the *necessary* washing, as usual, had been done when they entered the dwelling of Simon.

Christ did not say, "If I have blacked your boots ye ought also to black one another's boots." Only one side of your law of necessity is held up to us—look at the other. Suppose you were living in Judea, and wanted an excuse for neglecting this command? At the same time learning of no instances of its being practiced only in this country.—Why, in this country they wear leather boots and shoes that do not admit the evaporation freely to escape, therefore it is *necessary* to health that their feet be often washed; but here, in Judea we wear sandals, and have a free circulation of air about our feet, therefore it is not necessary to wash them as often as in America.

With your license, I have talked right out on this subject—though I have not "rebuked with all authority," but have introduced to your notice the one, claimed as our mutual friend, who has. Now don't try to get away from this.

No backing out, for you and I are bound to be governed by the sure word. Therefore you must prove to me by better testimony than I have given you, that your brethren who wash one another's feet are wrong in so doing, or that you were wrong in opposing it.

In the last Standard, just received, I regret to see such arguments used in the letter of Bro. Baker. A child can see, that the same argument, if carried out, would annihilate every command of Jesus.

Will Bro. Cook inform us, without delay, when it will be convenient for him to attend the Conference?

Let our friends bear in mind that this is the 2d No. of Vol. 7, and that funds are needed. We are anxious to publish the *double* number, but the means as yet are barely sufficient to pay for the single one.

## Letters and Receipts.

For the week ending, Aug. 16th.

John Hobart, \$1.00; James Monjar, .25; Robt Thompson, 1.00; Lewis Hicklin; C. B. Hotchkiss; Elisabeth Winship; Thomas Jennings; J. Hamilton, 2.00; E. G. Hedge, 1.00, and .75 for Mary P. Swett, and .25 for Geo. Whiting; John Freeman 1.00; O. R. L. Crosier, for Wm. H. Simmons, 1.00; Harriet M. Warren, 1.00; John Sherwood, for Albert Anthony, 1.00, and .50 for Arnold H. Tourtellot; Geo. W. Jones, 1.00; Philana Neall; Isaac Turner, 1.00; Joseph Kimpton, 1.00; Jane Whitney; W. Thayer, .50, and .50 each for L. Ingalls, James Davis, A. Chamberlain, and 1.00 for Dr. Huntington.



# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19.

C. CLARK  
Printer.

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—FOR THE DAY-STAR.

## THE OLD SHIP ZION.

BY JOHN HUBART.

"The Old Ship Zion" rides high o'er the billows—  
Triumphantly grapples the flame and the flood,  
She's freighted with pilgrims, the Enoch's of ages,  
And bound for the Kingdom of God.  
She fears not the winter's impeding her passage,  
Though Rivers and Oceans were all to congeal;  
For Jesus her pilot outfits her for heaven,  
And pledges his word for her weal.

The hail-storms of malice and envy assail her,  
And fitter her canvass while ploughing the main;  
And foes in dread battle besiege and deride her—  
Elate with the spoils of her slain.  
The Dragon his fury full often hath wasted,  
Her course to bewilder or lose in "a flood,"  
And hereby lifted her crescent mid dangers—  
O'erwhelming her pathway in blood.

Yet onward and upward majestic she's sailing,  
With prophets and martyrs for maidens above;  
Everer and ever to reign with her Saviour,  
Emptur'd and crowned with his love.  
Still higher and higher her canvass is floating,  
As nearer high heaven she gallantly hies;  
Where brighter than noon-day a Kingdom awaits  
And honors more bright than the skies. [her,

Embark'd with her inmates I dream not of pleasure,  
Nar pine at those trials which soon must corrode;  
But strive for a crown that forever will brighten—  
A ransom in glory's abode.  
Al hail ye Adventists, ye friends of the Saviour!—  
The fount of all blessing—the source of all good;  
Soon, glorified with him, you'll triumph forever,  
And reign in the Kingdom of God.

The 'day-star' of heaven now dawns on our vision,  
And Paradise opens her pearly domain;  
There free from all sorrow, all sin and temptation,  
We'll ever with Jesus remain.  
The Old Ship Zion rides high o'er the billows—  
Triumphantly grapples the flame and the flood;  
She's freighted with pilgrims, the Enoch's of ages,  
And bound for the Kingdom of God.

## Letter from Bro. Bartholomew.

"Of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father."

DEAR BRO. JACOBS:—

There is perhaps no declaration of our blessed Lord, more obtruse and difficult to harmonize with other portions of scripture, and our faith founded on His word, which all Christians at least admit, that his knowledge is absolute, of things past, present, and future, than the one above spoken, if indeed it is applicable to all people, in all ages of the world. Although much has been said and written on this subject, and many, in '43, and up to the 10th day of the 7th mo. who were seeking for light, in the true exposition of this text, seemed almost horror-stricken at the repeated declarations of our blessed hope, that the Son of God was never to know the time of the Advent, until he found himself by the pow-

er of the Father, disclosed to the view of an astonished world. If this be true, then of course we must deny the equality of the Son with the Father, in the Divine attribute of knowledge.

But this we are not yet prepared to do: we believe the views that has been given hitherto, by Adventists generally, is correct in the main, that it was not for that generation to know the times and the seasons: For that generation, and many more, were to pass away before the first sign of his coming should appear, of course they were not immediately concerned as to time, and the frequent admonitions given to watch, for the signs and coming of the Son of man could only be applicable to that age of the world, and the generation to whom those signs were to be manifested, and made known, as a sure precursor of the near coming event. All who opposed this view were by many considered as scoffers at that blessed hope.

But alas! how has the gold become dim, and the most fine gold changed! Many, who most strenuously, and with scripture testimony, maintained the position of knowing the time of the revelation of the Son of God, have strangely, after the 10th, taken a sudden tack, doused their flag of definite time, which we had thought was nailed to the mast head, luffed their sails, and soon under a full press of canvass, made, as they may suppose, a quick and safe landing, in the broad bay of uncertainty, where lie, quietly moored, all the scoffers of our blessed hope. But bless the Lord, we take our quadrant, by the reflection of the piercing rays of the old Lamp, we seek in the distance, beneath a stormy sky, amidst surging billows, the old ship definite time, with sails well trimmed, pendants waiving in the breeze, still beating to windward, while in close and firm array, stand upon her main deck, the little way-worn flock, with steadfast gaze, while the day-star has arisen high in the moral heavens, looking for the blessed hope, of soon seeing in the light of eternal day, the glorious spires of the heavenly Canaan.

Then, with trumpet voice, would I say, to the little flock scattered and peeled, Ho! away there! steady—steady to your helm, heave her to the wind, clear the decks, hoist fast the anchor, and soon you will outride the tempest, and make the blessed shore of life and immortality, and there for joy you'll fold your wings, and loud the lovely sunset sing, on Canaan's shores.

There is then, a few way-worn pilgrims, standing firm upon the rock, who are still trimming their lamps, and searching what, or what manner of time, the Spirit of Christ, which was in the Prophets, did signify, (or make known,) when it testified beforehand, the sufferings of Christ, and the glory that should follow, (or the time when the great steamer would arrive,) and they know, for Peter has long since told them, that it was revealed to the prophets, that it was not for them, nor yet for the apostles, to know the times nor the seasons, but for those who should live, when the signs spoken of should appear. And altho' they have had sore trials, and the elements have gathered blackness around them, and raged with fearful destruction, portentous of this world's swift approaching doom, and although they have been oft disappointed, in their most ardent desire and expectation of seeing (not spiritually,) the King in his beauty, the same Jesus as to identity, that ascended in the sight of the men of Galilee, and notwithstanding their sore trials, and sad disappointments, though tempests, fire, and storm should rage, and contending elements should shake this sin-cursed earth from pole to pole, and men's hearts fail them for fear, and for looking for those things that are coming upon the earth, yet they seem resolved to cling, as with a death grasp, to the blessed hope, and are striving to lay fast hold on instruction, or wisdom, and not to let her go, and to keep her, knowing that she is their

life; (Prov. 13.) They know that the heavenly messenger told Daniel (12: 20,) that at the time of the end, many should be purified, and made white, and tried, & such, (or the wise) should understand, (time was the subject of this instruction,) but none of the wicked should understand. (Query. If there is a period during the time of the end, and prior to, the personal advent, in which the wicked shall not understand, will there indeed, after that period, be any true conversions? Was there ever, or will there ever be a conversion without faith? and does not faith come by hearing? To hear, and not understand the language spoken, is equivalent to not hearing at all.) As it was in the days of Noah, the wicked did not understand, they knew not, till the flood came and took them all away: But Noah was wise, he heard, and understood the time, the day, and we may yet understand. Yet we need not look for, or expect a new revelation. Therefore brethren, Let your loins be girded about, and your lights burning, and ye yourselves like men that wait for their Lord when he shall return from the wedding. [Luke 12: 35, 36, 38.] And if he shall come in the second watch, or 3d watch, and find them so, blessed are those servants, [38th.] And this know, (mark well,) that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. (by fair inference then, if he knew not the hour, his house would be broken through.) [40th.] Be ye also ready, for the Son of man cometh, at an hour when ye (wicked) think not, (as in the days of Noah,) [41st.] Peter saith unto him, Lord, speakest thou this parable unto us, or even unto all? [42d.] And the Lord said, Who then is that faithful and wise steward, (the good man of the house, of whom I have just spoken, and oft before told you, that they should so understand the time, that their house should not be broken through.) No, Peter, the good man is not in darkness, that that day, should overtake him as a thief. If I have spoken this parable to you, exclusively, and not to all, or to that generation to whom the signs of my coming, of which I have spoken, shall appear, then who is that faithful and wise steward, the good man of the house, who shall be found watching for the time, when the signs appear, in the last days. And who is the evil servant, who shall say in his heart, my Lord delayeth his coming, and shall begin to beat the men-servants, &c. I tell you again, [46th.] the Lord of that servant shall come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. Methinks I hear Peter replying; Lord, we had thought from the parable, that thou wouldst come at the last day, on all as a thief, and that none would know the time; but now speakest thou plainly: We now understand the parable, what part was intended for the good man of the house, and what, for the evil servant, for thou hast told us before, that what thou said unto us, thou said unto all, watch. Then, when thou said, be ye also ready, &c., was only applicable to the evil servant, who would be in darkness, in reference to the time, and not expecting thee, would not be found watching. We find Peter, 27 years after this, (and with him agree the other apostles,) speaking in his first epistle, of the salvation which was ready to be revealed in the last time, at the coming or revelation (not of death, but) of Jesus Christ, of which salvation, the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you, (at the coming of Christ,) searching what, or what manner of time, the Spirit of Christ, which was in them did signify, (or make known,) &c.

I think then we may still, without presumption, continue to look to the prophets, trim the lamp, and search the word, for the revelation of time, which may yet be made known. And if this is



the Jubilee, then may we not look for some definite period, between this, and the close of the present Jewish year, with confident expectation, for the consummation of our blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ. If not, then may we abandon at once, all our former positions, as false, and fanatical, and look for the first sign, or way-mark, viz., the darkening of the sun, and moon, and falling of the stars, and say, the Lord delayeth his coming, for fifty years at least. Then, who could contemplate, without a heart sickening with sorrow, the incalculable amount of human woe, misery and death, that has, and would mark every period of passing time, under the incessant reign of the Man of Sin, the Prince of the power of the air, the Spirit that now worketh in the children of disobedience. But brethren, praise the good Lord, we have before us a more pleasing picture, and we may close our eyes upon, fold up, and lay aside for ever, this picture of gloom, for truly have the signs, as predicted, been literally fulfilled in their order, except the last, the sign of the Son of man, and the generation to whom the first in order was manifest, have nearly all passed away. And we know we have seen the fulfilment of some, and can say with the poet,

"What we have felt and seen,  
With confidence we tell;  
And publish to the sons of men,  
The signs infallible."

"Then ye fearful ones fresh courage take,—ye trembling scattered flock, obey the command of Jesus, who said, when these signs begin to come to pass, then lift up your heads, for your redemption draweth nigh. Yes, brethren, we will still lift up our heads, and look up, for this is said to us in particular, and not to past generations, and by the assistance of Divine grace, we will pray according to Divine direction, Thy Kingdom come, thy will be done, until he make Jerusalem a praise in the whole earth. Praise ye the Lord! Amen! and Amen!

D. BARTHOLOMEW.

Aurora, Ind., August 15, '45.

#### Letter from Bro. Jones.

Randolph, August 3, 1846.

DEAR BRO. JACOBS:—

I rejoice that God has some faithful watchmen yet on the walls of Zion, who will give meat in due season; and I expect there will be some when our King comes. I have received the "Day Star" and it rejoices my heart that it is in the hands of one that is not ashamed to advocate the cause of my Redeemer, and the keeping of all his commandments: And also that it keeps time,—for God has revealed the time of certain events, and those events are to reach to the second coming of our blessed Lord; and the wise shall understand. Dan. 12: 10. Again, [Isa. 8: 16,] "Bind up the testimony, seal the Law among my disciples." Now from what I can understand of God's blessed word, (and I think I have his Spirit to witness with the word,) a time will come when "the secret of the Lord" will be with his people,—those who are humble enough to follow "whithersoever he goeth." That time has come, glory to God!

When I read the two articles on the "watches" it filled my soul with joy. I delight in the time; and blessed be the God and Father of our Lord and Saviour Jesus Christ; I believe we shall have time all the way into the Kingdom. Yes, the light I received on the watches was good and clear. Now I wish to say something on "the day of the Lord" which we are in. As we expected, the "Cry" was given at midnight, therefore the morning came in April last, about the 23d,—the beginning of "the Day of the Lord."

1st Thess. 5: 1-3; "But of the times and seasons brethren, ye have no need that I write unto you; for yourselves know perfectly that the DAY of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them [how?] as travail upon a woman with child."

It seems to me that the night ended in April, and then the day of the Lord commenced; and since that time the great fires, and floods, and sick-

nesses, and pestilences, wars, and rumors of wars, and a thousand calamities that have visited the earth are the "travail" that is coming on them, (the wicked) and will continue to increase until they are destroyed. They begin to talk with wonder and amazement on these things. Soon their eyes will be directed to the heavens, gazing on "the sign of the Son of man, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. Oh may it be my happy lot to be one of the 144,000 in that happy day, to say from my heart, "Lo this is our God, we have waited for him and he will save us."

It seems to me that the Spirit of God is with those who are willing to wash the saints' feet. And God says he will make them of the synagogue of Satan, who say they are Jews and are not, but do lie:—Behold I will make them come and worship before thy feet and to know that I have loved thee. Rev. 3: 9. God will bring all the children into obedience to these commandments, and those others must come there too. Glory to God! There is a little band in this place that are trying to walk in all the commandments and ordinances of the Lord blameless—not excepting the keeping the of seventh day Sabbath; and glory to God! his blessed Spirit is with us, and we expect to see that "same Jesus" in this "morning watch."

If we are wrong in believing that the door is shut, and that God has led us all the way; why is it that we have the glory in our souls that has attended us hitherto? Glory to God, we are right! we are in the strait and narrow path that leads to life; and now comes in the command, "Let the weak say I am strong." Let us hold on our way and we shall soon have immortality, and blessed be God, that is good enough. "I will be in this band, Alleluia!"

I send you one dollar, and wish the Day Star may be enlarged if it is the Lord's will. These papers that have sprung up, in different sections are the "cock-crowing," and glory to God, they are comforting to the LITTLE children.

I believe the angel ascending from the East has been, and is sealing the servants of God in their foreheads; but the Laodicean church say it is the "eastern delusion." If any body has been deluded, or are deluding others, they ought to "confess" and forsake it: But I know that God has been, and is, in this cause, and has led me, and I bless his name for it.

Your brother, seeking for glory, honor, and immortality. GEORGE W. JONES.

#### ✕ Letter from Bro. Crosier. ✕

Canandaigua, N. Y., August 8, 1845.

BELOVED BRO. JACOBS:—

The portion of the Household who have the reading of the "Day Star" in these parts prize it very highly. It is a faithful beacon to warn and cheer the scattered pilgrims in their perilous journey. I wish it and the "Hope within the Vail" could pay their weekly visits of comfort to every pilgrim tabernacle. Our brethren who have the means can render efficient service to the Household by inquiring out the destitute and supplying them with one or both of these precious papers. A little labor and expense thus applied may convey "meat in due season" to many who in this time of our scattering cannot be visited by lecturers and may otherwise "perish for lack of knowledge" of present truth. Our cause is common. By industry and economy on the part of each, all may be fed. Our hearts rejoice in the fidelity of the "Star" and "Hope" to the King, and their fearlessness in advocating his entire Word and obedience to all his commands—not excepting nor mystifying that in Jno. 13: the last, and though long and fearfully neglected by the churches, doubly significant and important one. He gave it to his "little children" under the most interesting circumstances and when he was to be with them but a "little while." He had just instituted the supper to commemorate the breaking of his body and the spilling of his blood for us. But what good would that blood do unless applied to wash away our sins? Hence, how significant

the accompanying ordinance. "He riseth from supper" and "washed the disciples' feet." "He that is washed needeth not save to wash his feet, but is clean every whit." The churches have put baptism in the place of this ordinance, making a sign of the application of Christ's blood; but Peter teaches us that baptism is a figure of, not "the putting away of the filth of the flesh," but "the resurrection."

The ordinances then are, 1st, The Lord's Supper; 2d, Washing one another's feet; and 3d, Baptism. By which we express our faith in, 1st, the crucifixion of Christ; 2d, the washing away our sins by his blood, or "the washing of regeneration;" and 3d, the resurrection. I look upon these ordinances as equal in importance. The "little children" when they "know these things" "do them" in obedience to the express command and example of their Lord and Master; but those who have grown too large to get into the Kingdom by the narrow way, will excuse themselves for overlooking so humble an ordinance as "feet washing."

I think, dear Brother, if they would take your advice and "try it once" they would be abundantly convinced of its practical and happy effects. If our nature is not sufficiently subdued to attend to this ordinance in the purity and simplicity of "little children" it is high time it was, and must be before we can possess the Kingdom. Perhaps nothing is better calculated to detect the presence of the carnal mind and cement our hearts in pure and holy love. May the Lord enable us to "walk in all the ordinances of his house blameless."

O. R. L. CROSIER.

#### Letter from Sister Warren.

Macedon Locks, Wayne Co.,  
N. Y., July 26, 1845. }

BRO. JACOBS:—

Our Lamp reflects such a brilliant light through your paper, that I trust many a lonely pilgrim has been refreshed while perusing it. The time has now come when Gods people need that kind of food which is pure and holy. I have a great desire that your paper may be sustained in presenting "the whole truth." Do it, Bro., fearless of man. O may the Spirit of the Most High God so fill and direct you that you cannot err. When I see the straight path for our feet to walk in, I cry out, Lord save, for vain is the help of man; yea, cursed is he that maketh flesh his arm. Yet how many we find who have trusted in man's teaching, instead of the Word, until they are driven back upon the shores of "uncertainty." But let us "look up" for the kingdoms of this world are become the Kingdom of our Lord and of his Christ. The Seventh Trumpet has begun to sound, the mystery of God is finished, (converting the Gentiles,) and I believe the work of God now, is with his people, purifying and preparing them for his appearing. And while we are scattered upon the mountains like "sheep in the midst of wolves" may we be "wise as serpents and harmless as doves;" so the great Shepherd and Bishop of our souls will preserve us blameless unto his peaceful Kingdom and coming. Above all let us put on charity which is the bond of perfectness. That charity which suffereth long and is kind, which thinketh no evil, seeketh not her own. And while there is so much error abroad in our land, you especially, need much of that wisdom that cometh down from above, which is "first pure then peaceable," that you may expose error, and at the same time not hurt the "oil and the wine." We well remember that to err is human, therefore while in this frail mortal state we may err in some points and at the same time be correct in the main. The more we are filled with the Holy Ghost, the less liable we shall be to imbibing error; for the Spirit of God leads into "all truth." I have only occasionally seen your papers, but they have assisted me so much that I subscribe one dollar, and request you to forward it to me.

My apology for writing is, I am separated from my Advent Brethren, but will Providence place us where we can do nothing for God? No, never. But if we are willing we shall always find something to do. Therefore I make this attempt



imperfect as it is. While I write, my soul is full of glory in view of what awaits the finally faithful. A few more days of temptation and trial and all will be over. I hoped that ere this he would have redeemed Israel, nevertheless I will wait patiently, for our Joshua will not leave us to perish in the wilderness. God does not trifle with his people, neither have we followed a cunningly devised fable, but have been taught of God in this matter. My faith is unshaken that in a very little while he who is our life will appear, then we shall appear with him in glory. Finally my brethren, the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

Yours, groaning for redemption.

H. M. WARREN.

#### Letter from Sister Bryant.

Cincinnati, August 19, 1845.

To Bro. Snow:—

Dear Bro., I see in No. 17, of the "Standard," that you have published (separately) the command, "Let your women keep silence" &c. I wish to enquire if this command is to be obeyed in its fullest, or only in a limited sense? Or is it given, not practically, to be obeyed in all cases—as there are other scriptures which would seem to clash, were it so, some of which I will name.

In 1 Cor. 11: 5, the apostle gives directions how a sister may pray or prophesy, in an orderly manner:—It does not seem to be in private, for then appearances would not be necessary. In ch. 14: 1, he says, "Follow after charity, and desire spiritual gifts; but rather that ye may prophesy." ver. 3, "But he that prophesieth speaketh unto men to edification, exhortation and comfort."

Now Brother, when I first read the "commandment" in your paper, it hit me severely; as I have been, as I then supposed, quite an offender: But I have had so much joy in my soul of late, it would be a great trial for me, to be denied the privilege of sometimes speaking to my brethren and sisters, by way of exhortation. Please direct a humble sister in the way of her duty, that she may know how to possess her vessel in sanctification and honor.—That is, please give an exposition of the above command in the next No. of the "Standard." I was in hopes some more able pen would have noticed this, as I have never before written for the public eye. Many of us have never seen you in the flesh, but for the work's sake you have been made very dear unto us. May the Lord help you so to remain.

Yours, waiting for the consummation of our blessed hope.

ELIZA CROSBY BRYANT.

#### Letter from Sister Minor.

DEAR BROTHER:—

I am longing with unutterable desire for the consummation of our glorious faith—and my soul is crying to God day and night for full redemption. When I received the series of burning truths, trials, and tests, by which a handful has been sifted out from the world, since the alarm of '43, my spirit is filled with wonder and praise, at the strange purpose of God.

He commenced the work, and will assuredly accomplish it, and if we will yield ourselves fully to his plan, he will not only take care of his own cause, but all those also, who keep his counsel. It becomes those who remain, to heed softly, lest they also grieve His Holy Spirit, and fall after the same example of unbelief. The temptation to impatience and murmuring is now great among those in the wilderness crucible. We expected long before this to have seen Jesus, but our hope is deferred, and our hearts are sick with desire to behold him. We are weary and pained with every day's report of misery, and crime, and woe. We are standing separate, and entirely severed from the sympathies of men, and it does not yet appear what we shall be. In this state of strange endurance, many like typical Israel, are led to murmur at the way.

This is a great sin in the sight of God, for which they were visited with many judgments and

wasted in the desert: It is UNBELIEF and shews want of confidence in our heavenly Leader, and I am praying and striving against this. Let us then gird ourselves anew, and press forward, for great is the reward of those who ENDURE. All will soon be over, and then we shall wonder at our little faith. I do believe that the clusters of the vine of the earth, are fully ripe, and that the wine press will soon be trodden without the gate. A solemn interest increasingly clusters around the 7th month, and I cannot believe that our blessed Lord will tarry beyond it. I love the dear children in the west, and expect soon to meet them in glory. We send a mite for the Day Star, and pray that its light may increase.

Your waiting sister.

C. S. M.

P. S. I have felt a thrill of joy while reading the following notice in our public Ledger.

"RELIGIOUS EXCITEMENT, similar to Millerism has broken out in England under the auspices of late ministers of the established church, who preach the approaching second Advent of the Saviour. The leader is the Rev. Mr. Prince. His associates are the Rev. George Robinson, Thomas Lewis Price, William Cobbe, and Mr. Starkie, the latter being the only lay-man that has yet taken an active part in preaching the new theory. They have all been suspended by the Established Church. Mr. Prince has been laboring principally in Wales. He visited most of the principal towns in Glamorganshire and Carmarthenshire. The second coming of the Savior he states will take place in a FEW WEEKS."

## THE DAY-STAR.

CINCINNATI, MONDAY, AUGUST 26, 1845.

### CONFERENCE! CONFERENCE!!

We purpose, The Lord willing, to hold our Conference at the Tabernacle in this City, commencing on Tuesday the TENTH OF SEPTEMBER, and continuing over the following Lord's day.

We hope Bro. Pickands, Bro. Cook, and Bro. Barry, will be here without fail. Let all the lecturers west of the mountains attend—as well as all others who feel interested in our glorious hope. Brethren and sisters from Hamilton, Dayton, Marysville, Granville, Akron, Cleveland, Lower Sandusky, Oswego, Indianapolis, Louisville, and other places, turn out to the Conference! The friends here will do the best they can for your accommodation.

### ISRAEL DAMMON. ★

This brother says, in the last "Day Star," that some remarks in the "Standard," showing a disposition to put down some or all of "our dear sisters," from speaking in the congregations, led him to suppose his letters would not be well received. It will be seen by referring to No. 17 of the "Standard," and the last page, that the obnoxious "remarks" are word for word from the teachings of the inspired apostles, Paul and John, without note or comment. Bro. D. says, "This cannot go with us." Cannot the Word of God go with them? If they cannot bear his Word, how can they stand when he appears!

[Jubilee Standard.]

The little affair alluded to in the above paragraph, will illustrate one of the most successful devices of Satan in accomplishing his work of destruction, by first bringing about a rupture between brethren. A hint or insinuation is thrown out under the cover of truth, and must have a bearing some where. This hint is capable of as many different constructions, as the number of suspicions it is calculated to awaken as to its real

design. The brother does not say—nor does he attempt to prove that it is wrong for females to exercise in social religious meetings; but quotes one text that leads people to suspect that he is thus opposed.—In fact, after suspicion is permitted to work its wicked suggestions a little while, they become sure it is so. Here lies the root of the error, in neglecting frankly, honestly, and above-board, to bring right out the whole truth upon the subject we broach.

If we think it is wrong for females publicly to exercise, we ought to say so, and give the reason; and if these reasons are founded on God's truth, they will stand.

Bro. Snow quotes the command, "Let your women keep silence in the churches," without giving its full connexion:—"If they will learn any thing let them ask their husbands at home." These restrictions related only to the times when "the whole church were come together into one place" (1 Cor. 14: 23;) to confer—arrange worship, &c., (ver. 26.) and for such purposes, to enquire—or ask questions, and dictate.—If they will learn let them ask elsewhere.—"They are commanded to be under obedience"—"I suffer not a woman to teach or usurp authority over the man." 1 Tim. 2: 12. What then may she do? She may publicly pray and prophesy. 1 Cor. 11: 5. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14: 3. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons, and your daughters shall prophesy." Acts 2: 17. See also Luke 1: 67-79, for a specimen of what is termed prophesying. Again, "There is neither male nor female; for ye are all one in Christ Jesus." Gal. 3: 28. Not only after, but before Christ shall come; for it is by "faith" they are thus one, and while they are yet "heirs," (not possessors). See ver. 28, 29.

Where is the privilege denied to godly females, of publicly praying, or speaking to men to edification, and exhortation and comfort? Again, what was the penalty annexed by Paul in the case alluded to, when they ask questions, and dictate to the men? "It is a shame [not a sin] for women [thus] to speak in the [whole] church." From whence does shame arise, but customs in society? "If it be a shame for a woman to be shorn or shaven, let her be covered." 1 Cor. 11: 6. "If," then, customs in society not only admit females publicly to pray, exhort, and comfort God's children, (which is no where denied in scripture,) but also to participate in the business affairs of the church equally with brethren, they might even do that, incurring not even the penalty of the breach of a custom in society. In this light of the subject, it seemed to me wrong to infer that Bro. Dammon had done as much as to say, "the word of God cannot go with us." The word of God can go with us; but its being partially, or "deceitfully" handled, can not go with us. Let us not broach a subject likely to produce differences among friends, till we can meet it fully and candidly. Bro. Dammon, was also in fault, in this respect; and perhaps had his suspicions too easily awakened. Will Bro. Snow explain the bearing he designed that quotation to have? For our sisters here are very careful to do their duty, and I think they are "under obedience" in their public labors—at least they are not commanded not to prophesy.

✶ The "Jubilee Standard" was not received last week.



☞ The subject briefly treated in the letter of J. S. from New York, is not altogether new to us here. We have been investigating it for some time past, and think we have found the true light it was designed to afford us at this time.

It will probably be presented more fully in our next.

☞ Some good brethren have advised that our paper be continued its present size, while the mass of our correspondents are in favor of its being doubled. Under present circumstances we cannot promise a double number only occasionally, and shall need what is due more promptly at that.

☞ Bro. H. B. Bear, writes from Liberty, Union Co. Ind., that he wishes me, or Bro. Cook, or some other person, to reconcile 1 Cor. 7: 14, with the doctrine of Bro. Cook's discourse on the "dispensation of the fullness of times." I will join in the same request. This text, with three or four others, has been somewhat of an obstacle in my mind to that part of his discourse. Still it may be reconciled.—We will see.

#### Extract of a Letter from Bro. Main.

Boston, Mass., Aug. 8, 1845.

DEAR BRO. JACOB:—

I have long been desirous of having your little sheet, for there are very few Watchmen now, who are giving "meat in due season." There is, however, one consolation; We have a God to whom we go, who freely gives his children all they need, if they keep all (not a part) of his commandments. The word tells us not to trust in an arm of flesh.

When Jesus went his journey he gave his servants talents, and when He comes again, He will call us to an account for the improvement of those talents. It is God—His Spirit—His truth, and not man, that judges in these last days.

When Jesus comes, he will find just such a church as he left,—composed of the common class, "fishermen" &c. There will be some Mary's, Martha's, and Phebe's, and a host of faithful sisters that are helpers "in the Lord" as well as brethren. I hope Sister Minor, and Sister Clemens, and Bro. Henry, will keep their pens a going till the King of kings comes.

The Lord is blessing the bands at Randolph, Boston, and Lowell. In the latter place he has done a wonderful work. The brethren and sisters have come out of Babylon again, and are trying to keep all God's commandments, not excepting washing the saint's feet—the holy salvation, and God's Holy Sabbath—not the first day, but the day that was set apart for a sign until he comes. \* \* \* The Little Horn has thought to change times and Laws, but they will all come back to the true Israel. \* \* \* We may be told it is all Sabbath with us now, and that it makes no difference which day we keep: But some of us have to work—we want rest, and we will have it on the seventh day. We are yet the children of the "bond-woman."

The brethren in Boston, Roxbury, Randolph, Lowell, Nashua, and New Boston, and the brethren and sisters in the East generally, are much engaged—it seems like "going out" on the tenth. We know not the cause of this, but they are all filled with the Holy Ghost.

Glory to God! brethren, my soul is happy while I think that we shall all reach home this year. When you are reviled, revile not again; but take it as Jesus, our great Patern did. Keep all evil tempers, and all self away, or the Holy Spirit will be grieved. Lie at the feet of Jesus—be instant in season, &c., and you will forget whether you are in the body, or out of the body. Glory to God for trials! I want to go to Nashua and New Boston—thence to Lake Champlain, if the Lord permit. Bro. Smith, and Bro. Morse, of N. H., have been with us at Boston. Bless the Lord

for their visit! I am glad to hear from the brethren from the State of Maine. My soul has been blessed ever since I met with them—although en- rested at Orrington, it done my soul good. Four brethren there have been sentenced to three month's close confinement.

I am glad to hear from Bro. Dammon again; if faithful he will get his crown. Improve your talents, and keep the Holy Ghost.

C. MAIN.

#### REMARKS.

I have not the least unkind feeling toward those that are impressed with the duty of observing the seventh day as the Sabbath. If they regard the day to the Lord, it cannot be sin. The way I have observed it hitherto, is by sending off about 800 copies of the "Day Star" to the Sheep and Lambs of the flock, in every State in the Union, (except Delaware and Maryland,) and in the Canada's. When night comes and I get down upon my knees to render thanks to God, among other things for which I feel thankful, is the assurance that (faith having come) I am no longer under a school-master. [Gal. 3: 25.] On the first day I meet the brethren at the Tabernacle where little children are taught the words of Jesus in the morning, and lectures given three times throughout the day. Taking the authority of Jesus, I cannot tell which of these two literal days are the most Holy. Can Bro. Main tell? He says "we are yet the children of the bond woman." I have learned how good it is, with my brethren, to realize that we are the children of the "free woman." Our mother Sarah (not Sarai) demands that the bond woman and her son be cast out. [Gal. 4: 30.] Paul tells us that the two sons of Abraham—the one by the bond woman, and the other by the free, are an allegory; and are the two covenants—the one, under the Law, relating to the old Jerusalem—the other under the Law of Liberty, relating to the New Jerusalem. I have yet seen no evidence in the scripture, showing the claims of the seventh literal day to superior sanctity, but will observe it when such proof is brought, and can have it shown which of the two day's employment, as I now observe them, is the most holy.

#### Letter from Bro. Hersey.

Boston, Aug. 13, 1845.

DEAR BRO. JACOB:—

Amid the surrounding darkness, and awful apostasy of the leading Adventists, it is with joy and gratitude to God, that I see the "Day Star" shining higher and brighter.

While the "Voice" is holding a tremulous course, and the "Hope of Israel" set in the East, the "Morning Watch" gone down in perpetual night, the "Herald" heralding any thing but the Advent of our Lord, and the "Standard" holding up only part of the truth: It is a source of exceeding joy to me, to see the "Star" in the West, and the "Hope within the Veil" in the East, holding on to all we have attained, and weakly striking up new light from the word of our blessed Lord.

For one, I am satisfied, that the "earth, sea, and trees" are being hurt, therefore I know the servants of God are all sealed.

That the "censer of fire" has been cast upon the earth: therefore the incense, and prayers of ALL saints has "ascended up before God."

That the 3d won, has been upon the earth for months; therefore, the 7th trumpet has begun to sound, when the mystery of God was to be finished.

That the "angel which had power over fire" has put up his "loud cry" to gather the arse vine of the earth: Therefore the numerous fires, and more numerous prayers, that God would come and destroy all the wicked from off the earth. [I

wonder what we should have thought, to have heard prayers for the destruction of the wicked, about the tenth of the 7th month? Neither we, nor they, were then ripe.]

Our little band in this city, find it good to keep holy the Sabbath day, and also find the verification of Christ's words, that they are happy that do his commands, in breaking bread and washing one another's feet, on the first, or resurrection day. While the Tabernacle folks are organizing, and have chosen 8 deacons, the leaders are doing all they can to destroy us, and holding up to every one who is thought to be favoring us, that we are a deluded set of licentious fanatics. But we remember what our Saviour says, "If they have called the Master of the house Beelzebub" &c. "If they have persecuted me, they will persecute you." And also we remember, Matthew 5: 11, 12, with great comfort and joy. But the greatest joy of all, to us, is that it is in the midst of just such "smiling" of fellow servants, that the Master returns. And therefore we conclude He is very near.

Your Brother in tribulation.

LEWIS HERSEY.

This is the "Watchman" who was the author of a number of stirring articles that were published in handbill form, and scattered in thousands over the land in 1843. I rejoice to hear from him, but the first thought upon reading the letter above was, it will not do to publish it—it is too personal. Another thought was, it is too much responsibility for me to conceal the words of one whose pen has animated tens of thousands, and who still holds on his way without halting or looking back.

New York, Aug. 8, 1845.

DEAR BRO. JACOB:—

I am living in the hope of soon seeing Jesus, who is King of Saints, and was crowned on the 10th day of the 7th month, at the completion of the stonemason's—and will most assuredly come within one year from that date.

Says the word of God, "to the Law and the testimony." Let us then see what the "Law" says on that point. Read Deut. 24: 5, for a starting point: Then turn to Gen. 17: and read carefully the whole chapter—concerning Abraham's age—The Covenant—The Promise, and the changing of his and Sarah's names: Notice these things particularly; for by so doing you will get the true time, and no mistake. It is certainly God's everlasting truth, and cannot fail of a fulfillment. Now turn to Gen. 21: for the proof of his promise in the type.—Notice Abraham's age again, and you will find it just one year from the changing names, to the fulfillment of the promise as it regards the birth of Isaac.

Now Paul in Gal. 4: tells the whole story; and Jesus, in Rev. 3: speaks of his "new name." O dear brother, may you and I receive that name, and go no more out of his blissful presence forever!

Now read Isa. 62: 1-7, and may the Lord in this truth on your honest heart, as it is sealed mine! I feel that my feet are firmly planted on the Rock, and that Rock is Jesus Christ with the Father of the everlasting age: And Jerusalem which is above, is free, and is the mother of us all. She is now our mother; and soon come down and receive us to herself. Give all the glory to God Most High! My soul rejoices in prospect of a sure and speedy redemption.

Adieu till he whom my soul loves, shall come.

J. H.

#### Letters and Receipts.

For the week ending, Aug. 23d.

James Clough, .50; a friend, 1.00; D. Bartholomew, 1.00; B. G. Milner, 1.00; R. Weeks, 1.00; J. Coan, 1.00; C. Main, 3.00; A. Vowles, P. M. H. B. Bear, Lewis Hersey, 2.00; C. E. Mearns, 1.00; Rufus Pike, 1.00; S. Gregory, 2.00; J. Goldsmith; Lewis Gordon, 2.00; Joseph Fennell,



# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WILL, THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 PET. I. 19.

C. CLARK  
Printer.

VOLUME 7. CINCINNATI, SATURDAY AUGUST 30, 1845. NUMBER 4.

## THE DAY-STAR

Is a continuation of the Western Messenger, &c., and is published every Saturday, by E. JACOBS, at his residence on Seventh street, south side, three doors east of the Tabernacle.

All communications for publication—on the business of the paper, or orders for books, and publications, should be addressed to E. JACOBS, Cincinnati, O.

### TERMS OF THE PAPER.

Fifty cents per vol. of 13 numbers, in advance, in those that are able to pay; and gratis to those that are really unable to pay.

## ANTICIPATION.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come in to mind. The wolf and the lamb shall feed together."—Isa. xlv. 17, 25.

### FIRST PART.

The daylight breaketh, brother,  
The twilight on the hill;  
Night's shadows fast dispensing  
Ere dawn every vale and rill.  
How glorious beams the morning,  
Regenerating earth;  
Each flower and plant recalling  
As if to second birth.

The sun is up, my brother,  
Those burning wheels of day,  
That chariot winged with fire  
Fast speeding on its way.  
Who'd stay that fiery courses,  
Or say thou Sun be still;  
GOD rules in lonely places,  
As well as on the hill.

The sun is up, my sister,  
And every isle and sea,  
With earth's remotest regions;  
Benighted nations see  
That light that gleams from heaven,  
Their worship and their fear,  
As GOD himself revealing  
The circuit of his sphere.

The sun is high, my brother,  
Hark to the sound of earth;  
They're coming up together,  
In innocence and mirth.  
Discord and hatred vanish'd  
Like shadows from the sun;  
Evil and sorrow banish'd  
With Satan's fallen throne.  
How sweet this blushing morning—  
How fair looks earth to-day—  
To see whole nations coming  
Like brethren in the way.

### SECOND PART.

That day is here, my brother,  
That day so wished and long—  
That day when CHRIST our Saviour  
Hath claimed the world his own.  
In all this Holy Mountain,  
In all the Earth abroad,  
There's none to fear or hurt,  
While all acknowledge GOD.

That day is now, my sister,  
The Prince of Peace is here—  
JEHOVAH, GOD, REDEEMER—  
Nor may his people fear:  
On every hill's an altar,  
In every heart's a home,  
For Him, our Prince and Saviour,  
Kept garnished till he come.

Peace, all is peace, my brother,  
The lion bows his head;  
The wolf and lamb together,  
Lie nestling in one bed:  
No more the storm disturbs us—

The rolling of the sea—  
The lightning flashing wildly—  
With thundering on the lee;  
But one bright sheet of glory,  
Enveloping all the land—  
Good will and peace the story,  
To every brother mine.

## Letter from Bro. Cook.

Laporte, Ind., Aug. 18, 1845.

DEAR BRO. JACOBS:—

Your last paper contains a call upon me to examine one point in relation to the question, Who shall be gathered in "the dispensation of the fulness of times"? I now write just to say, that it may be well to wait and hear what may be said and then take an opportunity to answer at length; however it may also be well to say a word occasionally, to those who want a definite reply. To J. T. H., allow me to say, Read Job 14: 4; Who can bring a clean thing out of an unclean? Does a bitter fountain send forth sweet water? Is impurity the source of purity? Scripture and observation say, no. As to 1 Cor. 7: 14, it is seldom read with care. The word "unclean" is the same as that in Acts 10: 14, I have never eaten any thing common or "unclean," i. e. impure to a Jew. Then the word sanctified means to make holy. "The unbelieving husband is made holy" by the wife, and the unbelieving wife is made holy by the husband, "else were your children unclean, (or unlawful, because impure to a Jew,) but now are they holy." The holiness of the unbelieving husband or wife is just as really taught, and of the same nature with that of the child. If it is any thing more than a ceremonial cleanness, then it supercedes the necessity of conversion to the unbelieving husband and wife as really as the children. Your kind correspondent can not believe this rarely!! This then does not, can not teach any thing which renders unnecessary "the sanctification of the Spirit and belief of the truth."

Thus every objection may be met for God's word is not yea and nay. There is no immortal life to any of our mortal race but on the Gospel plan, by Jesus Christ. "No man cometh unto the Father, but by me," saith He. "Coming" is in one passage used as if it were "believing." I am not prepared to give account of the brethren here. They received us with open hearts. I am glad you have invited the Conference.

Adieu. Yours as ever in hope.

J. B. COOK.

## Letter from Bro. Gordon.

DEAR BRO. JACOBS:—

What a strange sad state the people are in. The Lord must not come yet for one thousand years any way. For they must have the carnal Jew back to Jerusalem. The nations must be converted. This splendid world can not be burnt—Unjust for the Lord to destroy it when Science, Philosophy, and Grandeur are towering to the skies. But they have forgot the destruction of the old world by the flood; the destruction of old Babylon; Jerusalem with its glittering temple; Tyre the mistress of the seas; the Kingdom of Israel, God's chosen people, scattered by the curse of Almighty Jehovah. Still there is a fear in the hearts of this people that the Lord is fighting against them, as in the morning watch in the Red Sea. The cup of the Amorites of these last times appears to be receiving its last drops. I feel satisfied that God, by the scriptures, will flash light on the way while time lasts. The wise, the simple child-like wisdom that is willing to do whatever Jesus pointed out, will see and understand. The scriptures have been a beacon light and a lamp to our feet; all along it has been

light after light even until now, and God himself has promised that he would never leave nor forsake those that put their trust in him. But O, let us beware of philosophy and human reasoning. Trust all in Jesus Christ, the Beloved of the Father, and the Spirit and the Word will lead into all truth.

I believe God's word is a never-ending spring that will always flow to those that trust in it, and that there is much in it that has not been yet observed. How much David found, to meditate therein by day and by night, and he had but five books. We ought always to remember that Jesus told his disciples, that he had foretold them all things, and that the Spirit would bring them to their remembrance.

O, for faith and patience to wait before the Lord and see his salvation.

Please continue the Day Star, and if there are any of the Northern papers that is "meat in due season" please send me it. But if the spirit of controversy reigns in them I want them not. Time is too short for opposing arguments.

Every thing appears to say that we are in the morning watch, and that the eternal day is just here. And may he that holds the stars in his right hand keep us prepared with oil in our vessels.

L. GORDON.

St. Louis, Aug. 16, 1845.

## Letter from Bro. Goldsmith.

Springfield, Ill. Aug. 10, '45.

DEAR BRO. JACOBS:—

I would hasten to communicate my hearty response to the sentiment that the Lord hath led us along, yea blessed be his name for evermore. Amen! He still will lead us. Amen! My path increases in brilliancy, and in perplexity. (strange talk.) I am always sorrowful, yet always rejoicing—bless God! Cast down, but not destroyed. Oh, rejoice with me ye children of my heavenly Father. We shall soon round the last head land. I can inhale the balmy air already—the sun light of Jesus. Glory has begun to chase away the fog of our perilous voyage through much weariness and watchings. I can discover the true bearings: (courage then.) Hold on! Quit ye like men. The sea monsters have sported around us in hellish derision. The shark and the leviathan have made us afraid, but still we sail with the gale. "Our Hope is anchored," "and our course is marked." But still we are buffeting breakers, and of the worst kind, only keep a good look out on every side. No time for idleness or supineness. At this time I am tried at all points. My cry is, "Lord come!" "Lord save or I perish!" I now fully understand Job 28: 7, 8. Blessed be God in the day of the east wind; he slays the rough wind. Isa. 27: 8. Lord Jesus our King, and thou the hope of our hearts, help us to hold fast the beginning of our confidence firm unto the end. Witness Lord our extreme desire to live in thy sight.

I am still striving to gather up all that nothing be lost. I am keeping alive a pure and unfeigned hatred to slavery, with all its hell-hatched schemes—its devilish opposition to the beauty and wicked "powers that be," the constitution of this country, which is pre-eminently and emphatically a "League with hell, and an agreement with death." I will oppose it until the King destroys it, which shall be shortly, (Amen!) and the nominal church with its bastard revivals, its counterfeit Christianity, its rotten hypocrisy.

Millerism is a hard word, but Truth is harder yet, and more to be feared. Brethren and sisters these are your patent and sworn foes. But there is a deadlier foe than all these, because it is so invidious and subtle, serpent-like. They say you shall not understand; when it is "written" you shall. Then they will try to bewitch and fascinate your eyes with pretty colors, changable co-



lors; sometimes blue and black interwoven. Loud protestations and excessive love they will profess as the case may suit. These are they who condemn feet washing, because by so doing they can hide the cloven or the black foot. They also condemn the holy salutation, for fear they will take fire and burn up. If this is the hindrance in me the sooner the Lord burns me up the better. I cannot bear this turning aside to first principles, always wanting to be sucking the breasts and living on the meagre drop of milk and water. I cannot hear one of them crying for bread or meat. I look abroad in vain for a man of true moral worth, of indomitable courage who will cry aloud and spare not, who will lift up his voice like a trumpet against the prevailing sin, the pride, and covetousness of professors even in the Advent ranks. If Adventism does not reform the whole man, it is not worth a groat. The reformed must be against little things as well as "big." If I hesitate to pay five cents because it is small and trifling, there is evidence of hypocrisy in me. You can not run the shaft of morals too deep. The gold must be pure as glass to correspond with the gold of heaven, for it is transparent as glass. New wine will not do for old bottles—all must be new. The heavens and the earth will be new, and so must you and I.

I love singularity for God and his commands, it produces heat and action. Ultraism in morals is not inertia. No, bless God, it sows in season and out of it. Brethren let us occupy till he comes. If we can read our titles to heaven through the 15th Psalm and the 6th of Luke, it is a pretty good title; and for fear of a flaw, take Job's looking-glass, 31st chapter, look it all over, scan it well; much depends on it: Every man, woman and child shall be weighed in an even balance; the Lord's ways are not unequal. He put Balaazar in the scales, and he will put you and me in the same balance. Amen!

If these Adventists who deny that the door is shut, do not speedily retract their nonsense and come up to the knowledge of the truth, their candlesticks will be removed out of their place. May the Lord open their blind eyes quickly and show them their deep departure from Him.

This day I have separated myself from those who are crying Lord, Lord open unto us, and praying the old woman's cry, Convert my neighbors. My prayer shall be, Consume them out of the earth. Sweep them off as with the besom of destruction, and bring in thy everlasting Kingdom. And if these men and women are in the way, consume them too. Amen! So come my King, my Hope.

Yours, looking daily.

J. J. GOLDSMITH.

Letter from Bro. Leslie.

Carver, Mass., Aug. 19, 1845.

DEAR BRO. JACOBS:—

I have never been so sensible as of late, that the cause of God is in his own hands, and not in the hands of men; and that it will not go down, although its professed advocates may all leave their posts and return to the land they came from, like the host of Gideon's army. I believe, from recent developments of truth, that the number saved when the Saviour comes, will be very small, when compared with what we have heretofore supposed. But why will it be so? The answer is simple, plain: man does not want to be led by the Spirit of God; but by his own human reasoning and judgment. There are but few who are willing to lay aside all their own worldly wisdom, and venture out on the simple, plain, engrafted word of God. The mass want human reason and human arguments to guide them, instead of that Spirit which was promised to lead into ALL TRUTH, those who were true disciples of Christ. Bible truth has always been hard to believe, and the commands of Christ difficult for the heart of man to obey; and it is often the case that we reject the truth or fall short of it, than it is that we embrace it and go beyond it into error. Error, as a general thing, lies this side of truth. Were we one half as fearful of losing the truth or rejecting it as we are of being called fanatical, our pathway never would be lost sight of, nor our feet wander into darkness.

Why have so many stopped and gone back since '43? and why are so many in the lukewarm church at the present time? The answer is plain and simple: because they would not be led by the Spirit and Word of God. What folly to try to get into the kingdom of God by our own wisdom! and yet many are making the attempt. They forget that they must be at all times like a little child; willing to be taught by any one of Christ's little children. No, they know enough—"all about it"—"rich and increased in goods and have need of nothing." And where do they stand?—Not where they stopped; for go back there, and they are far beyond. So it is, we are going back or forward.

Some have stopped to parley with learned Professors and Doctors of Divinity; and are trying to convince this ungodly world that there will be a resurrection of the dead—no return of the Jews—a personal and literal reign of Christ;—questions long since settled in the mind of every true hearted Adventist. Thus we are courting the friendship of the fallen churches, and "have men's persons in admiration, because of advantage." Some are crying "to-day, to-day," and are still saying in their hearts, "My Lord delayeth his coming"—a great work yet to be done.

But I rejoice that there are some who "followed on to know the Lord"—from truth to truth; having ment, and giving it in due season. These, I believe, have done what is well-pleasing in the sight of their Master, and will share with him in his glory, when revealed.

Most of the brethren and sisters here have lately left the Laodicean church, and are willing to be any thing or do any thing which the Saviour has commanded, if they can only overcome and sit down with him on his throne. A few have stopped to look at their reputation, and we fear they will not lose sight of it again, if they ever did.

We never expected to see such a day as this, or such a church as we now behold, composed of professed Adventists. But we do see it, and by it we are assured that we are near the end—almost, almost there! What is now before us is awful, yet glorious!

Hasten on your heavenly circle,  
All ye shining orbs above;  
Haste! O bring the joyful moment,  
When the saints shall upward move!

Yours for a better land.

IRVILLE J. LESLIE.

## THE DAY-STAR.

CINCINNATI, SATURDAY, AUGUST 30, 1845.

### CONFERENCE! CONFERENCE!!

We purpose, The Lord willing, to hold our Conference at the Tabernacle in this City, commencing on Tuesday the TENTH OF SEPTEMBER, and continuing over the following Lord's day.

We hope Bro. Pickands, Bro. Cook, and Bro. Barry, will be here without fail. Let all the lecturers west of the mountains attend—as well as all others who feel interested in our glorious hope. Brethren and sisters from Hamilton, Dayton, Marysville, Granville, Akron, Cleveland, Lower Sandusky, Oswego, Indianapolis, Louisville, and other places, turn out to the Conference! The friends here will do the best they can for your accommodation.

We have changed the day of publication from Monday to Saturday, so that our papers will leave this City by the Saturday morning mail. This arrangement will enable the most of our subscribers within the circle of 100 miles, to receive their papers on Saturday evening.

The communications of Bro. Cook, and Bro. White, were too late for this number. Bro. Fassitt's letter will also be noticed.

Our receipts this week, as will be seen from the list, are very small—not sufficient to pay the expenses.

### WHAT DOES HE MEAN?

The editor of the "Voice of Truth" upon the subject of "washing feet" says, "We have seen published on both sides of this question, and we must say in justice to truth and fair reasoning, that the strength of the argument, as we think it, all on one side of the question."

Very well, be it even so Bro. Marsh; the commandment is all on the other side. Let this be a word of warning from the multitude of apostacies around him, and from these great search out the cause. Is it not in taking too large liberty with the word of God? Bear in mind a favorite principle of understanding scriptures, among the second Advent believers; viz., First prove that a passage can not be understood literally, before you mystify it. It is true, that a multitude of arguments have been urged against washing one another's feet, but my Lord's command and example in John 13: 13-17, remain still unaltered, and all these reasons and arguments, though on the other side, have failed to show us where our Lord, or the apostles gave us liberty to neglect it.

Bro. Marsh has sent us his old views on the subject for publication; but what will be gained by it? We should publish with it the commandment of Jesus, and that would be on the other side. Besides, Bro. Marsh has not yet shown any defects in the discourse of Bro. Cook, or my reply to the article in the "Standard" to which he refers. I am at a loss to know what Bro. Marsh means, in saying Bro. Hale's, Bro. Snow's, and his own remarks on this subject, all stand unanswered. What does he mean? What argument has he advanced that is not answered in the discourse referred to?

I must content myself with arraying the words of Jesus against the words of men, reminding my doom if I break one of these least commandments, and teach men so.

### THE TWO COVENANTS.

"And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant; to be a God unto thee, and thy seed after thee." Gen. 17: 7.

As the covenant, here begun with Abraham, was to be "everlasting," and perpetuated in his seed; it becomes us to enquire and "search diligently what, or what manner of time the Spirit of Christ" "did signify when it testified beforehand" of this glory that should follow. In this covenant, we shall find Abraham a lively type of God's people at the time of their being gathered together in one, in the dispensation of the fulness of times. Eph. 1: 10.

The nations embraced in the covenant were, at the time the seal of that covenant was given, in the body of Abraham. "And I will make thee exceedingly fruitful, and I will make nations of thee, and Kings shall come out of thee." [ver. 6.]

The Seed, coming under this covenant was clearly pointed out in the N. Testament. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of



one, and to thy seed which is Christ." "Know ye therefore, that they which are of faith, the same are the children of Abraham." "For ye are all the children of God by faith in Christ Jesus." "And if ye be Christ's then are ye Abraham's seed; and heirs according to the promise." Gal. 3: 7, 16, 29. The Jews, it is true, claimed Abraham for their Father; but Christ replied, "If ye were Abraham's children, ye would do the works of Abraham." John 9: 39. "For the promise that he should be the heir of the world, was not to Abraham or his seed, through the Law, but through the righteousness of faith." Rom. 4: 13. "The Law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith that it might be by grace: to the end the promise might be sure to all the seed: Not to that only which is of the Law, but to that also which is of the faith of Abraham who is the Father of us all." [ver. 15, 16.] "For they are not all Israel which are of Israel: Neither because they are the seed [natural descendants] of Abraham are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed." Rom. 9: 6, 8.

We certainly cannot complain for the want of a detailed account in the Bible, as to who the seed are, on whom the blessings of the Abrahamic covenant rest.

The explanations relative to the inheritance of that seed, are equally clear. The language of this part of the covenant is, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17: 8. Though he went into that land by God's direction [Gen. 12: 1,] yet he only dwelt in the land promised in the covenant by faith. [Heb. 11: 9.] He as fully realised as we do, that the real inheritance promised in that covenant, was a more glorious land than literal Canaan, for "he sojourned in the land of promise as in a strange country" and "looked for a city which hath foundations, whose builder and Maker is God." [ver. 9, 10.] To Paul also the fact was known, that the inheritance in that covenant embraced not only the city that was to descend from heaven, [Rev. 21: 2, 10,] but the whole world. [Rom. 4: 13.] The field of operations for gathering together the promised seed under the blessings of this covenant, is stated to be the world. See Matt. 13: 38, 43, 49, and further explained to be the New or renovated earth, 2 Pet. 3: 7, 13. The seed, and their inheritance, as embraced in that covenant, are thus made certain.

The covenant, being everlasting, was renewed to David [2d Sam. 7: 12,] & confirmed in Christ, [Luke 1: 32: 33,] and the facts in the case rehearsed by Peter, [Acts 3: 19-21,] and by Stephen, [Acts 7,] These hints are thrown out for the purpose of opening to the Bible reader one of the most glorious themes in the word of God,—a subject that will so enrapture the mind of the true child that he will be unable to transmit his impressions to paper.

This covenant was made with Abraham when he was "ninety years old and nine" and was ratified by the seal of circumcision which it contained, and which was the part, by him and his seed to be kept. The covenant also contained the promise, that at that set time in the next year, Sarah should have a son, or the one in whom the

seed was to be called, should appear at the set time in the next year, reckoning from the day when Abraham and his whole household were circumcised. See Gen. 17: 1, 10, 11, 19, 21, 24-27. Now from Gen. 21: 1-5, you will obtain the proof that the promise was fulfilled to the letter, and that Isaac was born just one year from the day that Abraham's household was circumcised. One year before Isaac (the promised seed) appeared, the name of Abram (exalted father) was changed to Abraham, (Father of nations,) and the name of Sarai (Princess) to Sarah, (Princess of the multitude.) Gen. 17: 15.

The explanation of this chapter, particularly of the two sons of Abraham (Ishmael, the son of the bond-woman, who was 13 years old at the time the promise was made, and Isaac, the son of the free-woman, born at the end of one year from the promise—the seal of circumcision, and the change of names) is given by Paul in Gal. 4: 22;—"For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the flesh; [such are not the children of God;] but he of the free woman was by promise. Which things are an allegory: ["A figure of speech in which a meaning is conveyed, not contained in the language of the figure."] for these are the TWO COVENANTS; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and is in the same rank [margin] with Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

The first covenant, then, concerns the old Jerusalem as long as she is desolated, and in bondage with her children. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24.

It may be true that the second covenant had its beginning when Christ, the promised seed made his appearance at his first Advent; but it cannot receive its closing seal—the antitype of the circumcision of the whole household of Abraham, till the times of refreshing, (Acts 3: 21,) and the binding up the testimony, and sealing the Law among his disciples. "And ye are complete in him, which is the head of all Principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body [the sins of the whole body to be gathered] of the sins of the flesh by the circumcision of Christ." Col. 2: 10, 11. But have not the benefits of Christ's circumcision accrued to all the saints that have died for the past 1800 years? Grant that it is even so,—all admit that the work done for each individual child of God before he dies, must, at some time, be done for the whole "body" that are "alive and remain unto the coming of the Lord." And if this work were not done just one year to a day, before the promised seed comes, what would become of the "allegory"?

"Now we brethren, as Isaac was, are the children of promise," Gal. 4: 28. We shall then be Christ's at his coming, 1 Cor. 15: 23,—born from the dead in one year after having received the circumcision made without hands. With this also, agrees that item in the Law concerning marriage, which, among other joys and titles, Christ will fulfill. "When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at

home one year, and shall cheer up his wife which he hath taken." Deut. 24: 5; Compare, Rev. 19: 7; 21: 9, 10; Matt. 25: 10, &c.

That the seed to be brought forth by the New Jerusalem at the end of the year is one, (Christ) and not many, is clear from Gal. 3: 16; & 4: 26, 27.

We have the united testimony of all professed Advent believers that the Gospel of the Everlasting Kingdom has been proclaiming for years past, and what is better, incontrovertible facts in the history of God's people, answering the predictions, prove it true. Immediately following this—about the 22d of Oct. 1844, an important season of the year in which the types of the Law were given, we were visited with one of the most singular and mighty works of God, ever recorded in the history of his church. That was a time of refreshing from the presence of God. If it was not the antitype of the circumcision of the whole household, of the whole body, what possible means have we of knowing the fulfillment of any prophecy whatever?

But, says one, this cannot be true, that the sins of the body of God's people were then put away, for many of them since that time have departed from that faith. So it was in the covenant; Ishmael, the son of the bond-woman, acted worse after he was circumcised than he ever did before,—when the child of promise came, he was fouted "mocking," upon which the free woman (New Jerusalem) demanded that he and his mother (old Jerusalem and her children) should be cast out. Gen. 21: 9, 10; Jude 18.

#### THE NEW NAME.

As the name of Abram, and Sarai, were changed when the seal of circumcision was given—one year before the child of promise appeared, so it is written, "For Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: But thou shalt be called Hephzibah, [my delight is in her,] and thy land Beulah: [married,] for the Lord delighteth in thee and thy land shall be married." Isa. 62: 1-7. Read also Isa. 54: 1-10. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: And I will write upon him my new name." Rev. 3: 12.

This is the last promise made to the Philadelphia church which was so sweetly bound together in the bonds of "Brotherly Love" up to the 10th day of the 7th month. The writing of the new name, then, agrees with the new name of Abraham and Sarah when the covenant was made with them one year before the birth of Isaac.

As the people of God under the old covenant were in one body, so in the times of refreshing they are baptized into one body by the one Spirit.

Rejoicing with fear and trembling, the band in this place, almost unanimously, are looking to behold the King in his beauty on the 10th day of the 7th month, this present year.

[TO BE CONTINUED.]

☞ The "Jubilee Standard" has not been received at this office for the last two weeks.



Letter from Bro. Gregory.

Peekskill Aug. 14th, 1845.

DEAR BROTHER:—

Having seen in your paper of July 22d, a discourse from Brother Cook, containing, as I think, views concerning infants, that do not accord with Scripture doctrine; I here subjoin a few remarks, hoping that you may thereby be stirred up to write upon the subject.

Bro. Cook says, God has ordained that all who shall enjoy immortality shall be like himself; and man was so made—from that he fell, and into the Divine he must be restored or perish.

I find that Christ so far restored what Adam lost, that no being will be lost for Adam's transgression; for every man is to be judged according to that he hath done. Children not knowing good from evil, do not sin; therefore, there is for them no condemnation—they will all be saved.

We read in 1 Corinthians 15: 22, "for as in Adam all die, even so in Christ shall all be made alive." Paul said he was alive without the Law once, but when the commandment came, sin revived and he died. When could he have been alive without the Law, except when a child—incapable of discerning between good and evil? It seems plain that when he was a child he was alive through what Christ had done for him; that is, he was fit for the kingdom. But when he came to years of understanding, with the commandment before him, he saw that he was walking contrary to it, and then he died or fell from the childhood purity he once had:—Then he became of that class to whom the apostles were sent to preach—"He that believeth and is baptised shall be saved" &c. There is no evidence that the apostles were ever directed to teach infants, for the plain reason that they were safe—not having sinned, they needed no redemption nor baptism, therefore the command does not reach them. As further proof of their being favorites of Christ, He often made reference to infants as samples of purity and fitness for the kingdom. See Mat. 18: 2, 3, Mark 9: 36, 10: 14, 15, Luke 18: 16, John 13: 38, Isa. 11: 8, Psa. 8: 28, Jer. 31: 15—17, Mat. 19: 14, together with other similar texts, makes the matter plain to my mind, the certainty of all children being gathered into the kingdom. Therefore I cannot at present believe Bro. Cook's views, neither will I unchristianise a man because he honestly differs from me.

A few words on the subject of "feet washing" being an ordinance or a commandment for us to follow literally according as the words stand; but we are to follow their meaning, or what they were intended to teach. Take, for instance, the command in Mat. 5: 29, 30, "If thy right eye offend thee pluck it out," or "If thy right hand offend thee cut it off." Now we must believe these commands mean something, but not to be obeyed literally. One other thing seems to be particularly against it, that is, I believe there is not found in the Bible, another example of its being done, except this once by our Lord. If the apostles understood it to be enjoined, would they not have done it, and left it on record? Therefore, should I do this now, it would not be in faith, and consequently I should not be profited.

Let us not condemn or judge one another, but strive to please God in obeying all his commandments.

Our number here is very small, but we have strong faith that the Lord is very near, and will soon appear to our sight. We are on the side of the small flock or remnant, but are determined to hold on to the end.

Yours &amp;c.

STEPHEN GREGORY.

REMARKS.

The part of the above letter containing strictures on Bro. Cook's discourse, I leave for him to attend to—although it will be readily seen that the whole argument hangs upon an assumed point—the immortality of the soul without a resurrection.

Relative to "feet washing" I would ask Bro. G. if he is willing that others should take the same liberty with the command, "Do this in remember-

ance of me,"—"Go teach all nations baptising them" &c., that he has with, "I have given you an example that ye should do as I have done to you!" Neither can we give or take any authority to disobey the command in Mat. 5: 29, 30.—Obey it, just as literally as you can. That is the safest way. Suppose Abraham had reasoned thus, The command to go to one of the mountains and offer Isaac upon an altar, "means something but not to be obeyed literally"—viz: God wants my faith tried, and I will subject myself to a mental discipline that will do it;—for sure He cannot mean literally just as the words stand! If I was to do this, I could not do it in faith, and should not be profited. No, he did not reason thus; but in the face of all such reasoning he went forward according to the literal construction, and thus "by faith, was his works made perfect." Neither can it avail any thing against the command and example of our Lord, to say that the apostles did not do it. We have nothing but an inference that they did not do it; and it is certainly more reasonable to infer that they did do it, while these plain words of their Lord stood before them, "If I then, your Lord and master, have washed your feet, ye also ought to wash one another's feet." That it was practiced is proved from 1 Tim. 5: 10.

When a father makes a promise to a child, that child will plead the very words of that promise before him—following him from one apartment to another—up stairs and down, and will give him no rest till he fulfils his promise to the letter.—This part of the simplicity of the little child, we are wise enough to imitate, as far as the promises of God are concerned, but when his commands are the subject, O how ready is the human heart to recoil from under the heavy cross! How can we better settle this matter than by placing by the side of the command and example of our Lord in washing the disciples feet, some one of his precious promises, (say John 14: 3,) and letting it fare the same as the words in John 18: 15—17.

## LETTER TO WILLIAM MILLER.

New-Ipswich N. H., Aug. 16th, 1845.

DEAR BRO. MILLER:—In the Advent Herald of the 13th inst. in your "apology and defence," you say that the seventh month movement, was not a fulfillment of prophecy in any sense. This, coming from such a source, exceedingly shocked me. Pray tell us your opinion:—Have we been led, in fulfillment of prophecy, in the proclamation of time—and the tarrying, &c., up to last fall, and then, by the Great Head of the Church, sent adrift, or been left to be led by the Devil? What! The advent movement all along receiving the broad seal of heaven's sanction, and then the mightiest, the greatest, having no resemblance to any religious movement since the days of the apostles,—all nothing!! Such faith, and accompanying works,—such giving up of the world, cannot be found, but 1800 years ago.

Every step of our way has been distinctly marked in God's Great Chart, the Bible—The seventh month movement more clearly than any of the rest. I beg of you, my dear brother, to pause and consider what you have stated. It seems to me that such a stumbling stone has not, for a long time, been thrown in the way of God's dear children. O, brother, I do hope that you will make an apology now, to God, and to the dear saints.

Yours in love,

J. WESTON.

While reading the article referred to in the above letter of Bro. Weston, I was reminded of a period in the career of Moses, when he was just

on the borders of the promised land. He also took it into his head to publish an "apology and defence;" so he called together all the children of Israel and told them, "I am an hundred and twenty years old this day: I cannot no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan." But "Joshua" and "the younger brethren" must now do the work. He did not tell them any thing about the "spies" that were afterwards sent up, and how others done the work, while Joshua done the commanding—and also that God reckoned "Caleb" before Joshua. He recounted the dealings of the Lord with them in Egypt, and how he brought them through the sea—gave them the Law, and fed them with bread from heaven, and water from the Rock. But he did not tell them the precise manner of passing over Jordan, nor about blowing the Trumpets around the city, and the walls of Jericho falling down &c., though he told them, the Lord would drive out their enemies before them.

Bro. Miller undoubtedly told the truth, when he told us his work was done. We loved to listen while he recounted God's past dealings with us: There was something sweet and heavenly in it; but his "apology and defence" like that of Moses, savored more of Egypt, the wilderness, and Kadesh, than it did of Canaan.

Though the children of Israel loved Moses, it would not do for them to tarry in Mount Nebo with his dead body. Canaan was before them, and the cry was onward. Ed.

Letter from Sister Hedge.

Boston Aug. 5th, 1845.

DEAR BRO. JACOB:—

I love your paper yet, and hope it will be continued until our Master appears; and filled with suitable and wholesome food for the household. But we dare not trust to any of those messengers, and have to keep comparing them with the true standard,—the counterfeit detector;—for we are very cautious, or mean to be, what we receive now-a-days;—we want to be in sound health for the end of our journey. Yours in the hope of soon seeing our coming King.

E. G. HEDGE.

## HYMN.

Behold the Saviour of mankind.

Nail'd to the shameful tree!

How vast the love that Him incli'd.

To bleed and die for thee.

Bark how he groans, while nature shakes,

And earth's strong pillars bend,

The temple's veil in sunder breaks—

The solid marbles rend.

'Tis done—the precious ransom's paid,

Receive my soul! He cries;

See where he bows his sacred head,

He bows his head and dies—

But soon he'll break death's evil chain,

And in full glory shine:

O, Lamb of God! was ever pain—

Was ever love like thine?

## Letters and Receipts.

For the week ending, Aug. 30th.

P. B. Vail, P. M., for Mary Winkley, 50; N. Green, P. M., for Wm. Hobbs, 1,50; (the 5 frank piece, sent by Dr. Clancey, was not received.) D. B. Gibbs, 25; J. Weston, for Horace Emery, 50; Irville I. Leslie, for B. Ransom, Isaac Vaughn, J. B. Ransom, & B. Hammond, each 50; J. B. Cook, 1,00; James White, G. W. Cherry, P. M., 50; and 50, for S. G. Strong; P. M., at Liberty, Ia. R. G. Bunting, (too late for this week.)



# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY, WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. i. 19.

C. CLARK  
Printer.

VOLUME 7.

CINCINNATI, SATURDAY SEPTEMBER 6, 1845.

NUMBER 5.

## THE DAY-STAR

Continuation of the *Western Midnight Cry*, and is published every Saturday, by E. JACOBS, at his residence on Seventh street, south side, three doors east of the Tabernacle.

All communications for publication—on the business of the paper, or orders for books, and publications, should be addressed to E. JACOBS, CINCINNATI, O.

### TERMS OF THE PAPER.

Five cents per vol. of 13 numbers, in advance to those that are able to pay; and gratis to those that are really unable to pay.

## THE LITTLE FLOCK. +

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom."—LUKE 12: 32.

"Fear not, little flock; for 'tis the Father's good pleasure to give you the kingdom that never shall decay, and raise you to honors and glories in heaven: Effulgent as morning—so sparkling as day."

"The few be your numbers, and rattle your learning—Unaided by fortune—unaided by fame; Be chosen, and send you to build up my kingdom, Bequeathed by my Father, through faith in my name."

The Wolf, and the Dragon, will martial and meet you, Intent to harness, and bent to destroy;

"Fear not, little flock, 'tis the Father's good pleasure To give you the kingdom, and fill you with joy."

Go forth to the battle in the strength of my spirit; The bulwarks of Satan and sin to pull down;

And victory shall perch on the Christian's high banner, For I will be with you, your labors to crown.

These are the Isles—the ocean's broad regions,—I fashioned and formed the whole earth for my own: Empires, their honors shall yield to my kingdom, And numberless worlds environ my throne.

"Fear not, little flock, 'tis the Father's good pleasure To give you the kingdom—his glory to share,—

The immortal riches—the heavenly treasures, And send you on Thrones to reign with me there."

JOHN HOWART!

Indianapolis, Aug. 31st, 1845.

Foreign Correspondence of the Philadelphia Sat. Eve. Post.

## MILLERISM ABROAD. +

Bristol, England, August 2, 1845.

PROPHESY! How much misery has been spread through the world in all ages by pretended prophets—to what serious, and even fatal results, have their allusions tended—and how frequently have their innocent victims fallen under the hands of keepers of mad-houses, or been imprisoned, tortured, and even put to death by the agents of despotic governments.

A fanaticism of this kind has been recently got up in Wales, (a fanatical and somewhat superstitious part of the kingdom, by the way,) caused chiefly by one "Prince," who with two or three eccentric clergymen of regular churches, have been "touring it" through the counties of Glamorgan and Caermarthen, and preaching sermons predictive of the end of the world, and of the final Resurrection—all of which are about to occur. Their congregations are called together by hand-bills headed—"The Lord is at hand!"—"Behold He cometh!" &c. Of course the attendances at these preachings have been numerous, and many who went to ridicule, became terrified. These false prophets, however, have made no great impression as yet—but their followers are on the increase. Unlike your notorious Father Miller, they abstain from naming the exact day, and content themselves with declaring that it is *at hand*. Turn we, however, from these, to a delusion of a more serious character, because backed by a great name—a name respected in all parts of the Promised world. I mean Martin Luther. Well then, publications are going the rounds, to the effect that we are to have the end of the world about April next—that it had been foretold by Martin Luther. The vaticination is drawn from "Luther's Divine Discourses," written in February, 1518; and the great Reformer begins by predicting a "great crash and downfall" in the spiritual world,

in 250 years from that date—which prediction is said to have been fulfilled by the denial of Christian Revelation in France. And he foretells "the last Day of Judgment" to be within 300 years. And again, in the 55th chapter of the aforesaid book, he hints that "about the time of Easter, in April," will the last day come. It is really probable that much anxiety and alarm will be produced by the revival of these ideas, dug up as they are, from an age full of enthusiasm, excitement, change and even terror—so deeply tinged with these emotions, that it is fair to presume that Luther himself was not free from their morbid inspirations and influence. Be that as it may, these things are not given to finite and frail man to foretell. They belong alone to the Infinite. "Of that day and hour knoweth no man;" and I merely introduce the singular correspondence, as one of the signs of the times, which are now more than ever, full of excitements. Is it not strange that in these days of education, such fancies should prevail? Yet so it is. Even in Germany, ever noted as a land of deep and gloomy sentiment, of prophecy, ever aspiring to the spiritual, and therefore to the unattainable. I observe that in the public schools, according to recent statistics, there are 6,000,000 of pupils. Still, superstition and fanaticism prevail—and will it be feared, to the "last syllable of recorded time."

INTERESTING STATISTICS.—The Christian Citizen gives the following as some of the munificent appropriations of Christian charity in this country during the present year.

American Bible Society,	\$166,651
Fortifications,	800,000
Presbyterian Board of Foreign Missions,	82,592
Repairs on Forts Schuyler and Adams,	10,000
Foreign Evangelical Society,	18,744
Twelve Army Captains,	26,208
American Home Missionary Society,	121,906
Sixty Navy Captains,	250,000
American Board of Foreign Missions,	248,688
Building and sailing one frigate,	319,000
To five hundred ministers of the Gospel,	250,000
To sixty Ministers of War in the Navy,	250,000
Baptist Board of Foreign Missions,	82,206
Support of the Military Academy,	138,046

### Recapitulation.

To the Mission of Gunpowder, including all the war expenses for the present year, \$13,584,604

To the Mission of the Gospel among the heathen, and the destitute at home, 871,335

The interest of the sum appropriated to war expenses the present year, at 5 per cent., is \$812,070, which our Christian readers will see, falls somewhat short of the sum appropriated to the cause of Christian Missions.

### Letter from Bro. White.

Portland, Me., Aug. 10, 1845.

DEAR BRO. JACOBS:—

The "Day Star" shines gloriously. We, 'down East,' are happy to catch a single ray from its brilliant light. Shine, ye little messenger, till the Glorious King of Zion bursts forth on the sons of the morning!

If we had money the size of the "Star" would be doubled; but the most of our brethren are under guardianship—at least those that would freely give their substance to spread the truth. But you remember God has chosen the poor of this world, rich in faith: Hallelujah! They are heirs of the Kingdom, Amen. If the devil's folks control our property, they can't our prayers. Go ahead, dear Bro.—the Lord hears us pray, and our prayers you shall have. We have passed through keen suffering in Maine, as a people. We have been brought before magistrates—publicly whipped—put in the jail—workhouse, and families torn

asunder—all to prevent us from following the Lamb: but to no effect. In all our trials, none have been so keen and heart-rending, as those which have arisen from designing individuals (who professed to stand on the truth) arising among ourselves—professing great spiritual discernment. Trying to lead the flock, they threw the household into confusion, while they themselves were servants of sin. There is no safe place for a servant of Jesus Christ to plant his feet, but on the truths of the Bible. It is true we may expect glorious manifestations of God's Spirit; and I think the Bible warrants us in looking for visions, and those who may be discerners of spirits, even in the *last days* of time. But in such cases we can judge alone by their fruits.

There is one Sister in Maine who has had a clear vision of the Advent people traveling to the City of God. In her vision she heard the "Midnight Cry"—she saw a mighty host start at the point where the cry was made, (finished)—soon she saw many denying the light set behind them, (which was the midnight cry.) By this time they were in darkness, and began to stumble and fall off from the strait and narrow path, down into the dark world below to rise no more. She saw them continually falling till the voice of God was heard as recorded in Ezek. 12: 25, which was a number of days before the "Sign of the Son of Man" appeared—which was the great white cloud, Rev. 14: 14. We think it may be 15 days—the prophetic hour of temptation, Rev. 3: 10.

At the time when God spake, he poured on his children the Holy Ghost, some more than others, in proportion as they were free from the world—made free by the truth. At this point, the wicked made a rush on the saints, but they had so much faith that they could stretch out the arm of flesh in the name of God, and the wicked would frequently fall to the ground: At this point some of the saints were put to death. Fallen Adventists (the synagogue of Satan) came and worshipped at the feet of God's true saints, (Rev. 3: 9,) when they saw the power of God on his patient waiting ones—while their faces lit up by God's glory, shone as did the face of Moses when he came down from the mount, Ex. 34: 30: By this, God made them to know that he had loved the "fanatical," "fanatical," "disgraceful" band, who could wash "one another's feet."

It appears to me that God has done all he can by his word and Spirit, in his usual manner of manifesting his power on his children: And the world & nominal church hate us more and more. From their best judgment they candidly think God has given us over to swift destruction, but a mighty change is to take place. At our feet they will bow, and KNOW that God has loved us—so says the Bible. They say they are Jews, but do lie. The hour of temptation will show their true character, and *our*. Bless God, the scale will turn in favor of the little remnant. What will do it?—The truth preached by us? No—unless we open that door by our opponents, and this we cannot do, for God has rejected them. Then what will do it? Ans. "I AM THE LORD, I WILL SPEAK." Ezek. 12: 35.

Then what is our duty? First to stand where we can hear his voice every hour. Second, to listen and watch, watch!—The morning cometh, Amen.

You are aware that in this section, the charge of "fanaticism" is made against the Adventists, and I regret that our adversaries have so much ground for their charge. God has been with us in power—through the faith of his children the sick have been healed. At this point the devil got up a counterfeit to deceive the saints, and many of our best brethren were led away from the truths of the blessed Bible, and followed impressions alone, thinking every thing that looked miraculous, and which they could not account for on general principles, must be of God,—forget-



ting that the spirits of devils could work miracles. Now, Bro. Jacobs, I set quite a prize by my experience in this matter, and I have some points settled: First, that God's work looks perfectly consistent to God's children, but to the world inconsistent. He "works in a mysterious way his wonders to perform," but after he has wrought his wonders, the work looks plain to the children of light:—For example; The way God has led us, is one that we knew not, but now when we look back on that path all is plain. To others, as was the case with the Egyptians, all is darkness. Another point I have settled is, that which appears among God's people, and which they can not account for in the light of the Bible, but looks to them mysterious, is of the Devil.

We are pleased with the course you are taking in the "Star," as it speaks out plain on the present truth, and commandments of my Master. Go on, but look out for the Devil's counterfeit—Look out for false tests!

There is no danger of going too far till we reach the mark that God has made. When our brethren became willing to do every duty—ever so crossing, the Devil took advantage of that willingness, and sent some of them over on the other side of the Lord's mark. It is a time when the devil will crowd in on the side of love, all the error he can. Every filthy message comes to us with much pretended love on the face of it: But love from heaven is delicate and tender—he never steps out of the path of truth. We war against wicked spirits in heavenly places in love.

JAMES WHITE.

Letter from Bro. Bunting.

New Richmond, Clermont Co., O.,  
August 23, 1845.

DEAR BRO. JACOBS:—

I take this present moment to write you a few lines, and by your permission, to speak to the dear brethren and sisters in Cincinnati, who are still holding fast to that Blessed Hope, of the glorious appearing of the great God and our Saviour. Although I am now deprived of the happy privilege of assembling with you daily as heretofore, yet my heart is still with you, and I still hold fast to those three watches, or periods of time that are past, in which we have been looking for the Lord from heaven, according to the scriptures: Viz., 1843, or *evening*; the 7th month, 1844, or *midnight*; and the opening of the spring of the Jewish year 1845, which I believe is the Jubilee, and the first part of which is the 3d watch, or *early-crowning* of Mark 12: 35. I believe that we have already entered into the 4th or morning watch, in which the Lord will surely come, if I am right in this belief. I hope and trust that the 4th and last watch will end on the 22d day of the 7th month, which will be the last and great day of the feast of Tabernacles. See John 7: 37; Num. 29: 12, 35. But whether we shall then receive the end of our faith or not, one thing is plain from the word of God, that the Passover & feast of Tabernacles will be kept by the waiting people of God until the type is lost in the antitype. Zech. 14: 15. There is one thing that I greatly desire, and that is, the opportunity of washing the feet of the saints, and so much the more as the doing of this long neglected command of Jesus is attended with some reproach. I hope if it is convenient that you will send me the Day Star.

I remain yours in hope.

R. G. BUNTING.

Letters from Bro. Cook.

Oswego, Aug. 14, '45.

DEAR BRO. JACOBS:—

Through grace we were preserved on our journey, and brought here in safety. The band here with Elder Greenleaf, and on Eel River with Elder Chaplin, are in a good state. The band here had adopted the ordinance of the New Commandment, the Lord's day before we arrived; John 13: 1-17. From what they told us, it was to them a great blessing. Then one asked the question, whether they were not all child-like, or Christ-like, enough to obey the apostle's injunction: "Salute one another with a holy kiss." It was done, and they were truly humble and happy. I was glad that they did not wait for us, or any

body else, in order to obey Jesus. The next Lord's day, (the 2d after our arrival,) we met at our aged and excellent Bro. Chaplin's, 12 miles distant.—There we all engaged in the ordinance of the Lord's supper, washing feet, and the holy salutation. Last week I went near Ft. Wayne to find Bro. Merrit, who heard Bro. Fitch at Oberlin. He is still in the faith,—went with me to Springfield on Eel River, where we spent last Lord's day with Bro. Collins. We here had the same services, and were all melted down, if I may judge of others by what I felt, or saw in them. My faith had grown exceedingly, and the Lord's speedy coming was never, to me, more a matter of fact than it has been since. The brethren all seemed to gain strength, so that if the experimental argument is good for any thing in religion,—in the reception of the 2d Advent, it seems so here. We observed the ordinances just as they are left on the inspired page, and were conscious of being more dead to the world, and more alive to every thing Divine. As we who believe are all "one in Christ Jesus" and as the command is, "salute one another," we felt the command was obeyed in the letter and spirit, when that, and the washing of feet was attended to by the brethren in one part of the room and the sisters in the other. Never have I left meeting in a better frame of mind to pray, and sink out of myself into God's Spirit and truth. Much might be said, but if the plain word of God is not authority with your readers, my reasoning will be of no avail. But if any ask *what next?* I answer that very thing in God's word which we discover to have been neglected; but now I see nothing further save a patient waiting and earnest prayer for the coming of our Lord. AMEN! EVEN SO, COME LORD JESUS!

Some may charge me with having introduced to these western brethren, the fanaticism which report says, prevails at the East. I have four answers, either of which ought to satisfy a Bible Christian: 1st, Jesus and his holy apostles did these very things,—yes, THESE VERY THINGS! Amen. Dare any but infidels deny this? If contumely comes on me for this, is it not good to be in such company?

2d, Jesus enjoined the washing of feet: "Ye ought to wash one another's feet." The apostles in four places enjoin the salutation, Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Pet. 5: 14. Of what value are the apostolic writings if their fourfold command is not to be regarded?

3d, The humility & affection, which we should exhibit in all our Christian intercourse, can not be so well expressed as by these very acts. I see the same wisdom and benevolence here that all but infidels perceive in the other ordinances. Is it not more Christ-like to obey than to oppose God's word?

4th, These brethren and sisters, believing their Bibles, had gone, some of them, quite in advance of me. For this I bless the Lord. The charge falls on them and on the Saviour, and his apostles. It is good to "follow the Lamb whithersoever he goeth." Let us tread in his steps, then He will look round, ere long, on our adversaries and say: "who is he that condemneth?" Amen!

The brethren through this region are with you as to "the door" and present truth. They believe we are "in the morning" watch. Amen!

We go this week with our friends, Bro. and Sister Willard, to Laporte Co., to visit the band with the Br'n. Catlins.

I wrote to Bro. Pickands and Robinson, about the proposed Conference. Let us have one a few weeks hence.

Adieu. Wife joins in love to all who are looking for the blessed hope.

## WHO SHALL BE GATHERED \*

"IN THE DISPENSATION OF THE FULLNESS OF TIMES?"

This question is replete with interest to every child of Adam. It awakens all the solicitude of the parental heart when seen in its bearing on the destiny of their much loved little ones; and secures the opposition of unbelief when answered from God's word.

Allow me to disentangle the subject, and state several points most clear to common sense and most certain from scripture; for it is a legitimate

subject of Christian enquiry, and ought to be understood. There are five fundamental truths which form the basis of a scriptural answer.—An answer that will satisfy all but those who are not reconciled to the will and ways of God.

1st. Nothing is more plainly or frequently stated in the Bible than that the believing *shall* be saved; "Ye are all the children of God by faith in Christ Jesus." It is "OR FAITH that it might be by grace, to the end, the promise might be sure to ALL THE SEED." Gal. 3: 20; Rom. 4: 16. Who would "take from" this word of the Lord and apply the promise to Prophets, Apostles, or Martyrs only? "All the saints small and great" are comprehended. Is it not as impious and dangerous to "add to" another class? The other scriptures we have considered, which have been supposed to allude to the salvation of infants. It is sufficient now to say that they do not, cannot contradict this fundamental truth. It is then by "faith"—all but believers are excluded, whether old or young, bond or free.

2d, If ANY MAN BE IN CHRIST, he is a new creature, "chosen to salvation, through sanctification of the Spirit and belief of the truth." Now if God has another plan of salvation left to be shown; (I'll then I take this as a fundamental truth. It is the indefinite promise that is made and applies to each and every person. If they are "in Christ" they are not so by birth, but by "the sanctification of the Spirit and belief of the truth."

In contrast with this Bible doctrine, Universalism says that *all* ought to be saved;—Orthodoxy, *all* children ought to be. Again, Universalism cries out, none deserve to perish; therefore all must be saved. This principle the Orthodoxy apply only to infants, idiots, &c. Once more, Universalism relies on the physical power of God to renovate all men in the resurrection. The mass of the ministry, with less boldness, but with no more reason or scripture, affirm that all (or a part of) infants, idiots, &c., will be saved as the Universalist affirms, all will be.

Thus the mis-called Orthodoxy of the church is removed but a step from Universalism. Both alike suppose that God saves the many, by physical power,—not necessarily "through sanctification of the Spirit and belief of the truth."

3d, Analogy. By this we may be led to feel the force of fundamental principles, in the Divine Government. Jehovah's great world is the first book on which man opens his eyes. The evolving records of Providence is the second, and Revelation is the third; but all harmonize. They mutually sustain and beautifully illustrate each other. Does one tract of wild land need clearing by great labor and expense, while other tracts clear themselves under a mediatorial Providence—producing spontaneously every thing that is

"pleasant to the sight, or good for food," and erect dwellings and granaries! Does one native apple tree need engrafting and cultivation to perfect the fruit in quality and increase its quantity, while others produce the fruit in the same quantity and quality, without any such means! Even the *thorn bush, engrafted*, will produce the fragrant pipin; but will those not engrafted produce the same? Now mark! You are dreaming that your child will be just like yourself and produce the same fruit to the glory of God in Paradise, that you receive the engrafted word and your child does not! But the strength of the analogy is not yet apparent. You expect that those young shoots which the frost nips, or the plough uproots, or the sun "withers away" to bear just as much fruit and in just as great proportion as those which live, grow, are engrafted, and cultivated!!! Yet this is the prevailing doctrine of the church. It outrages common sense and contradicts God, and scores the laws of his moral empire!

4th, The uniformity of the principles of God's government are seen, in the light of facts, which he has recorded for our learning. These facts fully sustain the arguments from analogy. No exception was made in favor of the unconscious, or the unknowing infants, or idiots at the Deluge, the extermination of the Canaanites, or in other periods of Jehovah's righteous retribution. In several instances "the young" are particularly named as objects of destruction. "Slay utterly old and young, both maids and *little children* and women, but come not near any man upon whom is the



mark (of God) and begin at my Sanctuary." Ezek. 9. The man with the ink-horn reported the matter, saying, I HAVE DONE as thou hast commanded me."

Those who imagine that "the Judge of all the earth," will violate the principles of his own government—capriciously depart from them to favor this or coming generations—and act in opposition to all the past, must have unscriptural notions of his character. They are certainly deluded.

The arbitrary notion of "elect infants" is more at war with all analogy, and scripture record, and Divine perfection than the prevailing theory. There is, however, little hope that any are numbered with "God's elect" save those who begin, go on and stop, where God does. *The naked truth on this subject, is no more heartily hated than was Jesus. He was truth incarnate.*

5th. Immortality is obtained, not at birth, but at the resurrection. 1 Cor. 15: 51-54. And this, if we follow the inspired word, belongs to those who are "IN CHRIST." See verse 23. 1 Thess. 1: 13, 18. No man can prove that any frail mortal gets immortality except on God's gracious plan, by Jesus Christ. Those who are "in Christ" exchange "this mortal" for "immortality," at the "last trump." Death has passed upon all men; and all are MORTAL till then. From that point they have "glory, honor, and immortality." As the word of the Lord is "not yea and nay" we must believe that no one, not even the righteous are immortal but by means of the resurrection. Then "this mortal puts on IMMORTALITY." The "LITTLE ONES WHO BELIEVE" in Jesus are of course included. Oh what an overwhelming motive the truth presents to bring our children to Christ. Amen!

From these considerations it appears settled that Eph. 1: 9, 10, comprehends all who shall be gathered. They are those and those only who are "in Christ" by the "sanctification of the Spirit and the belief of the truth." If we set aside scripture and analogy, and frame a theory based on human sympathy and the physical power of God, we should comprehend all. We should not take *universalist principles* and limit them to a part of our race. But if we believe God's truth we must see that the penitent, broken and contrite believer is in character and capacity vastly removed from all others of the human family. No others "come out of great tribulation." None others "have washed their robes and made them white in the blood of the Lamb." All the saved sing one song—of course they are saved in the *one way* by believing and obeying the truth.

Laporte Ind., Aug. 23, '45.

DEAR BROTHER:—

Allow me to say a word on the Redeemer's lovely example of humility, recorded in John 13: 1-17. Bro. Snow sets off, in his article on this theme, at a distance, and approaches it as our opponents do, our holy hope. He does not, can not, begin with the Bible and express his feelings in this matter in Bible language. We feel that our position relative to the 2d Advent, is impregnable, because we can express ourselves in the language which the Holy Ghost useth. We want no other channel in which, to let our feelings flow than the unambiguous language of the Bible. If the language of the Bible, be the language of truth, then the 2d Advent is the great truth of Revelation. If on the other hand, the language of inspiration is not the language of truth, and God does not use terms best adapted to teach us he will, then Jesus may never come. Those who repent and are baptised may offend God, by doing something which he never designed to have done. In this principle, the Great Teacher may not have washed his disciples' feet at all, nor meant to have them "wash one another's feet." If he did not mean what he said, by the language he employed, then we are all at sea, as to religious truth and duty. We have neither chart nor compass by which to steer. We may smoke cigars, say our prayers, at our option.

When the father of Elder Chaplin, who is a cripple and in advanced age, got down at the feet of his brother to wash his feet, the feelings of his soul were flowing out from every feature of his face, and he exclaimed: "Washing feet, ain't darnin' stockings!—Washing feet is WASHING FEET!"

If this be so, the whole subject is plain to the humblest child of grace, but if washing feet means darnin' stockings or something else, it may be very mysterious. J. B. COOK.

#### DIED,

After a short illness, in Newton, Liberty Township, Union County, Ohio, August 7, 1845, SALLY, consort of SMITH BROWN, aged 60 years. She was formerly of Hannibal, N. Y. She calmly fell asleep in Jesus, full in the faith that she soon would hear the shrill note of Gabriel's trump calling her to come forth from her dusty bed, and join with her companion and all the ransomed ones in their upward flight to meet the Lord in the air. She died full of years, and rich in faith. If we should be called home, before our Great Deliverer comes, may our last end be like hers.

Marysville, Ohio, Aug. 25, 1845.

DEAR BRO. JACOBS:—

At the request of Bro. Brown, I have written the above notice.—Himself and wife were both firm believers in the immediate appearing of Jesus Christ. They were faithful in attendance to meeting, and in obeying all the commandments. They both seemed to realize that their separation would be short, and calmly submitted to the will of the Lord. May the Lord guide the trembling feet of our dear brother and preserve him blameless unto his coming. Bro. Strong has been very sick, but now is getting better. It would do us good to meet with you again this summer. But many that we saw at Conference last summer, where are they now? I loved them then, I love them now. Again I say, where are they? have they departed from the faith once delivered to the saints, or is it I? have I taken the wrong road, or have they become weary in trying to keep up, and set down by the way? Oh, Lord forbid! But may they soon come up and join their persecuted brethren in facing the storm in the thorny path that is marked out for the followers of our Redeemer. May the Lord stand by you, dear Bro., in your labor of love, and sustain you, and the "Day Star" which comes to us laden with rich provisions for our starving souls. Our meetings are small but interesting. We hope the Lord will soon call his children from labor to reward.

Your brother in the hope of the Gospel.  
G. W. CHERRY.

## THE DAY-STAR.

CINCINNATI, SATURDAY, SEPT. 6, 1845.

### CONFERENCE! CONFERENCE!!

We purpose, The Lord willing, to hold our Conference at the *Tabernacle* in this City, commencing on Wednesday the 10th OF SEPTEMBER, and continuing over the following Lord's day.

We hope Bro. Pickands, Bro. Cook, and Bro. Barry, will be here without fail. Let all the lecturers west of the mountains attend—as well as all others who feel interested in our glorious hope. Brethren and sisters from Hamilton, Dayton, Marysville, Granville, Akron, Cleveland, Lower Sandusky, Oswego, Indianapolis, Louisville, and other places, turn out to the Conference! The friends here will do the best they can for your accommodation.

**CORRECTION.** In the notice of our Conference, through mistake, the appointment was made for Tuesday, the 10th, &c.; It should have been Wednesday, as the notice now stands corrected.

#### RISEING SUN, IND.

I had the pleasure of spending Monday and Tuesday of this week with the little band at Rising Sun, Ind. They hold their meetings regularly at the house of Bro. Hamilton on Sundays, and

two evenings in the week. Their numbers are small, but their meetings are good. The most of them enjoy the blessings of the present truth. I lectured for them on the evenings aforesaid. At the close of the meeting on Tuesday evening, an opportunity was given to follow the example of our Lord as recorded in John 13: Some four or five availed themselves of it, and experienced the promised happiness; while others excused themselves—confessing that it was a plain command, but to be obeyed under some other circumstances. They will probably inform us when they have found those other circumstances that come nearer to our Lord's example, than those under which we were placed that evening. I will not find fault, or judge those that do not yield to the above command, but only say, see to it that you are perfectly satisfied with your own arguments—only leave the path clear for us to follow the examples and obey the commandments of Jesus.

Bro. David Evans, who formerly labored in the Advent ranks in Indiana and Kentucky, is now with them—He loves the present truth.

### THE TWO COVENANTS.

[CONTINUED.]

After having it settled by Paul that the two sons of Abraham "are an allegory," and "are the two covenants," it will be interesting to trace the events in the allegory, filling up the history of the year, from the circumcision of Abraham's household—the change of his and Sarah's names—the sure promise that at "this set time in the next year," Sarah should have a son, (Gen. 17: 21,) and the history of the appearing of that seed at that time. Gen. 21: 1, 2.) All this has its meaning explained as referring to the covenant that he would "make with the house of Israel after those days" when he would put his laws in their hearts—write them in their minds, and remember their iniquities NO MORE. Heb. 10: 16-18, and to the end of the chapter. Gal. 3: 16, 17; 4: 24, 26.—The Law being written on the hearts of the whole household (Ishmael not excepted) when in the seventh month they received the circumcision made without hands in putting off the sins of the whole body. Col. 2: 11.

The first that we notice of Abraham after the circumcision of his household, is, while sitting in the door of his tent, or *tabernacle*, the angels, or messengers of God appeared to him, and the first proposition he makes after begging them to tarry with him, is to have a little water brought while he himself (according to Luther's translation) would wash their feet. And it is not a little singular that this part of Paul's allegory has had its fulfilment by those who had their hearts circumcised in the seventh month.

These messengers took no time to write arguments against Abraham's proposition in this matter; neither did they, Peter-like, say, "Thou shalt never wash my feet," but immediately acquiesced, saying, 'So do, as thou hast said.' They also fed upon the bread and meat which he brought, as God's servants have done upon the words by which man lives, and the "strong meat"—not fit for babes, but for those that have grown to the stature of a perfect man in Christ. Sarah also, the allegory representing the New Jerusalem, had a hand in preparing this food. So have we, more than ever, been fed with the truths concerning the Holy City during this year. Though some have attempted to make the scriptures concerning the New Jerusalem "laugh" at the promise, as Sarah did, yet she herself believed.



These messengers bent their way toward Sodom, in company with Abraham, to bring out Lot, before the fires of God should consume the cities of the plain. "And the Lord said, Shall I hide from Abraham the thing which I do?"—Here was the *making known* to Abraham, and the change of his views relative to the number in Sodom that were to be saved. After pleading with the Lord to spare the city for the sake of 50 righteous men, he at length became convinced that there were not ten such in it—yielded the point that "the door was shut" &c., "returned to his (proper) place," Gen. 18: 17-32.

The next item I will notice in the history of this important year is, the bringing out of Lot and his family from Sodom. Lot, though in Sodom (the wrong place for him) met these angels in the gate—acknowledged them as God's messengers, besought them to tarry all night, and wash their feet; but they first refused, which must have been owing to something wrong in his course, that required somewhat of a change before they could go in with him: But when he "pressed upon them greatly" (showed a real earnestness in the matter) they went in and tarried with him. He then made them a feast, which he might not have done, but for the engagedness that was awakened in pressing them to tarry. Here was where Lot procured for himself much trouble in inviting into his house the messengers that had been disfellowshipped for their "unseemly practice" of washing one another's feet:—The men of Sodom, old and young, compassed the house about from every quarter; and had he been in the *State of Maine*, he would probably have been put under guardianship, and the two angels into the work-house or jail. The truth now became dearer to Lot than every thing else besides—even than his much loved daughters. He plead for it in real earnest, before the infuriated mob, but to no avail—all he got in reply, was, "Stand back," these fellows came in to sojourn—you have fallen into the delusion, and now we will do worse with thee than with them.

[TO BE CONTINUED.]

✂ The letter of Bro. Joseph Fassitt, owing to my absence a part of the week, was laid aside & consequently receives but a brief notice. The letter is good and would be published entire, but it seems unnecessary to say more at present in favor of the example of Jesus in washing the feet of his disciples. Bro. F.'s article favors this subject, but in looking after the circumstances under which the command is to be obeyed, the fact seems to be overlooked that the example was given when Christ and his disciples were assembled together in a larger number (by one) than when the example and command were given relative to the supper. Before 1 Tim. 5: 10, can prove when, and where this work is to be done, it should first be shown that our Lord gave permission for his example of humility—to be perpetuated by his disciples) to be transferred, or exchanged for an act of hospitality merely.

✂ The article of Bro. Wm. B. Elliott, under a press of engagements, is laid aside until I can find time, more thoroughly to examine it.

✂ If possible, we shall endeavor to issue a double number next week, containing the article of Bro. C. B. Hotchkiss, (before alluded to) and a review of the same. It is called for by two or three correspondents, and we cheerfully comply in

its publication, knowing that the truth can lose nothing by investigation.

✂ A few copies of the "Western Midnight Cry" and "Day Star," embodying Vols. 2 to 6 inclusive, bound in boards, can be had by calling at this office. Price \$2.50.

#### Letter from Bro. Snow.

New York, Aug. 19, 1845.

BRO. JACOBS:—You will please discontinue the bundle heretofore sent, of your paper, and if there are any in this city who wish for it, it can hereafter be sent to the address of each individual. My reason for this course you will readily see when I assure you that the most substantial and spiritual of our brethren here do not regard the "Day Star" as teaching sound doctrine on some important points, nor do they approve the sympathy and fellow-feeling that is apparent in its columns toward a class of persons among us who deny the personal coming of our blessed Redeemer—for instance, H. L. Smith, C. B. Hotchkiss, Mrs. Schureman, &c. We regard such persons as anti-christs, and cannot receive them or their teachings into our house, or bid them God-speed, and be guiltless. You can take your own course, but in the fear of God we believe and feel ourselves bound to cast off from our fellowship every one who denies the coming of our glorious King with a body of flesh and bones. That coming is near, and hasteth greatly, and we are striving to meet him whom our soul loveth with "clean hands and a pure heart," and are determined to "hold fast," and let no man take our crown.

Amen and amen.

S. S. SNOW.

#### REMARKS.

It is with feelings of exceeding pain, that the above letter is published. Is it really from the pen of Bro. Snow? Is this that noble heart—that loving, and fearless spirit that stood out in advance of the armies of Israel, when the thundering notes of the Seventh Trump were first heard breaking over the hills, and throwing their glad echoes into the dark corners of every valley in our land? Did the hand that wrote without trembling, "Behold, the Bridegroom cometh on the 10th day of the 7th month"—pen this letter?

The reasons presented for this strange course is, in the first place, because "the most substantial and spiritual of our brethren here (N. Y.) do not regard the "Day Star" as teaching sound doctrine on some important points." Yet Bro. Snow never found it convenient to tell his readers this, or like a faithful watchman to sound the note of warning,—neither yet has he told us where the unsoundness is, but all the time till now, suffered in silence the weekly visits of 60 copies of this unsound sheet among the flock of his charge. True, he has opposed the washing of the saints' feet, which this paper advocated, but the plain unvarnished words of Jesus were placed opposite his arguments, so this cannot be the unsound doctrine of which he complains.

Another reason for dooming the "Star" as far as those among whom he labors is concerned, is because the aforesaid "substantial" and "spiritual" brethren, do not "approve the sympathy and fellow-feeling that is apparent in its columns, towards a class of persons among us who deny the personal coming of our blessed Redeemer—for instance, H. L. Smith, C. B. Hotchkiss, Mrs. Schureman," &c. Bro. Snow very well knows that I have never advocated the views that Christ would not come with a real, literal body. He has my review of the letter of Bro. Smith, and my dissenting remarks upon those of Bro. Hotchkiss, (Vol. 6, No. 5, 9, 12, 13,) and as for Sister Schureman, this is the first intimation that I have ever received, that she was unsound upon the doctrine

of Christ's personal coming, though I published her letter. Am I now to receive the withering rebuke of Bro. Snow,—the man for whom I could have laid down my poor life, because I have not joined him in denouncing the above individuals as "anti-christs"—the "synagogue of Satan" &c., after having shown their views erroneous and unscriptural? If this be my crime, those rebukes must scorn and scorch me still.

In the midst of arduous labors for the last two and a half years, I have never yet found time to publish an "apology and defence," or I would here make some statements relative to my past course. I do not like the plan of speaking of one's self, or of a frail worm intruding between the glorious light of God's truth, and the hearts of his dear children. Suffice it to say, that in common with my brethren, the trials through which I have passed, neither language nor pen can describe. I owe it all to grace, that to-day I have a sound mind, for had it been possible for opposition and excitement to have deranged the mind that trusts in God, and follows his truth, I should have been that man. Leaving a large society where I had held an official station for four years—hearing the cry for help across the frozen tops of the Alleghany's in the dead of winter, and being compelled for the truth's sake, to leave the band of loving hearts that had given me a welcome home when shelterless—when the trammels of sectarianism were cast aside for ever—was trying. To see a companion and children stretching their last gaze upon the land that gave them birth—pronouncing their silent adieu—climbing the mountain side from the shattered wreck of our conveyance, to find a brief shelter when the storm beat piteously; & then in the midst of strangers to meet the unsparing opposition of those ever suspicious ones where strangers are,—these things are among the smallest of my trials. My writings,—exhortations, and prayers, have been scornfully driven from beneath a parent's roof, where, ever till now, a manly pride mantled upon the brow at the mention of my name. The "Star" would have wept, with my soul in it, when a brother, and a sister—children of the mother that bore me, sent it back to the "outcast's" dwelling, branded with the letters, R-E-F-U-S-E-D.

In these trials, my pained heart has ever found relief in casting to heaven a steadfast eye, and marking well the steps my Master trod. Besides my Jesus, if I have a friend on earth, such friend must be found among the outcasts for the truth's sake. I did reckon my Bro. Snow among such, but by him I am now cast out, which is the severest trial that could arise from any rejection by man. However, this heart is becoming calmer to trials from such sources. When I see what trivial subterfuges are resorted to for the purpose of severing the cords that bind kindred hearts, I sick at the mention of the name of man. "Worthy is the Lamb [and he alone] that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5: 12.

#### Letters and Receipts,

C. B. Hotchkiss, \$1.00, Elijah Waddle, 1.00; J. R. Benedict, .50, (postage .10 cts.); S. S. Snow, John Wood, 1.00; G. W. Cherry, (the arrangements are made); J. B. Cook; Wm. J. Hart, 1.00; and .50 cts. each for Abel Dickinson, and Mary Ann C. Field; Wm. B. Elliott, 2.00; C. S. Minor, 1.00; H. Moaby, P. M.; a Friend, 50c; S. H. Wainwright, for Rebecca Earl, R. H. Jackson, Abraham Flavil, and H. K. Morse, each, .25; John Hobart; J. Hamilton, 1.00; H. B. Woodcock, 1.00; A. G. Perkins, 1.00; Othniel Taylor, 2.00.



# THE DAY-STAR.

R. JACOBS,  
Editor & Publisher,

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19.

C. CLARK  
Printer.

VOLUME 7.

CINCINNATI, SATURDAY SEPTEMBER 13, 1845.

NUMBER 6.

## THE DAY-STAR

Is a continuation of the *Western Midnight Cry*, and is published every Saturday, by R. Jacobs, at his residence on Seventh street, south side, three doors east of the Tabernacle.

All communications for publication—on the business of the paper, or orders for books, and publications, should be addressed Post Paid to E. JACOBS, CINCINNATI, O.

### TERMS OF THE PAPER.

Fifty cents per vol. of 12 numbers, in advance to those that are able to pay; and gratis to those that are really unable to pay.

## Letter from Bro. Hotchkiss.

DEAR BRO. JACOBS:—

I must say that you as an editor, have been more ready than most others to admit into your paper those scriptural arguments of the *Character, Personality, and Deity* of our Lord Jesus Christ, which as you understand them, you are pleased to call "*anti-scriptural spiritualisms*." I have been watching for some time to see some little testimony against the views of those brethren who believe with Paul, that when Jesus Christ is revealed from heaven with his mighty angels (clouds of heaven) in flaming fire, that that revelation will be "*in his saints*;" and when that revelation takes place he will be seen to be admired, but it will be "*in all them that believe in that day*." 2 Thess. 1: 7-12. [1]

The arguments so far as I have seen have not touched the question, because in most cases our views have been misapprehended. In the communication of Bro. Manning, and the comment on the same as editorial, (of July 29th), all that you say about the prophecy relating to the *first* coming of Christ being fulfilled *literally*, and as an inference, that all which relates to his *second* coming will also be fulfilled *literally*, we as fully believe as yourself; and there is nothing in your correspondent's article to undo Bible testimony, except hard words, such as the following, "some say he (Christ) is come and is *in their flesh*, but I believe this is all of the devil;" "away with such spiritualisms!" The brethren are grieved when they see such declarations from a professed brother; feeling as they do, that it looks so much like the spirit of those who of old, ascribed the works of our Master to the same influence. We can only say to him in all charity and kindness, "The Lord rebuke thee." [2]

The first question to be settled by those brethren who think we have erred from the truth, should be to show us who the Lord Jesus Christ is. We endeavor to show from the word, that "he is the true God and eternal life;" "The only wise God our Saviour;" Emmanuel God with us;" "God manifest in the flesh;" "The word was with God and the word was God;" "All things were made by him;" "But he that built all things is God;" "The word (or God) was made flesh, and dwelt among us;" "God is a Spirit;" "No man hath seen God at any time;" "Who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen or can see, to whom be honor and power everlasting, Amen." [3]

"Now that he ascended what is it, but that he also descended first, into the lower parts of the earth." David in the 139 Psalm 13-16, shows us that this descending to the lower parts of the earth, was when he was overshadowed by the Holy Ghost and conceived by the Virgin Mary. [4]

Having quoted a few passages to show what the person and character of Christ is, and which makes him none other than the Great Jehovah, and that this God whom we serve is a Spirit and can never be seen by man; we put the question to all the brethren, and ask if the first coming when Christ was born of Mary, (God manifested in the flesh,) so far as the Deity was manifested, was not a *spiritual* coming, as well as a *literal* coming in "the fashion of a man"? [5]

Your readers who admit that this was the character of Jesus will all say, yes! To think that God has parts or form, and a body like

corruptible man, they need only to be referred to Psa. 50: 21-23; Rom. 1: 22, 23; Dent. 4: 14, 15. Now if Christ "came from God and went back to God" and has "the glory which he had before the world was," and he "that descended is the same also that ascended up far above all heavens, that he might fill all things," then surely it was truly *literal*, and truly *spiritual* when he fulfilled the scriptures: [6]

The brethren believe that the second coming also of the same Jesus, in like manner, was to be as described in the word, both *literal* and *spiritual*. Yes, the very same Jesus! and every eye shall see him! "Who is the King of glory! The Lord is that Spirit," "In whom ye also are builded together for an habitation of God through the Spirit," "For many deceivers are entered into the world who confess not that Jesus Christ is come (present tense) in the flesh: This is a deceiver and an anti-christ. Look to yourselves, that we loose not those things which we have wrought, (margin—gained, 2 John 7, 8 ver.) but that we receive a full reward." "If Christ be in you the body is dead because of sin, (sin offering) but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead (Christ said he had power to take up his life after he had laid it down) dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit (Christ) that dwelleth in you." "The last Adam was made a quickning Spirit;" "The second man is the Lord from heaven." "Know ye not that Jesus Christ is in you except ye be reprobates." "Christ in us the hope of glory." A multitude of passages (and the Old & New Testaments are full of them) might be given to show that Jesus Christ the Lord of glory is in the believer, and that when the adoption, to wit, the redemption of the body or the purchased possession to which he is the heir takes place, that then his glory will be revealed, and that will constitute, or be the revelation of Jesus Christ when this mortal puts on immortality. [7]

The objector says, What has become of that flesh, that dwell among men? Christ has told us that unless we eat his body and drink his blood, we have no life in us. Did not the sacrifices and especially the passover lamb, as well as the Lord's supper teach this great and glorious truth: that all there was of Christ's body, must in like manner become incorporated with the believer so as to make that perfect oneness and union "Ye in me and I in you"? This truth was to be made known in that day, when we have life. See John 14: 19, 20. Also the same union is to exist between them that exists between him and the Father; and the glory which the Father gives him, he "gives to them, that they may be one as we are one." [8]

As Christ is the antitype of all the joys and titles of the Law, so also do they have a significant meaning: See the taking the scape-goat into the wilderness; Christ the antitype bore our sins in his own body into the wilderness, and we may stand gazing into heaven to see him, but if the type teaches any thing it is that the saints are now members of his body, of his flesh, and of his bones. Paul says "this is a great mystery but I speak concerning Christ and the church;" See the teaching of the types in "The Voice of the Shepherd" No. 2.

These are not only crowning but burning truths, which make the fires of the *last day*, which Peter tells us, with the Lord, is a thousand years, and out of this fire Jude tells us to poll them out, and save, making a difference from among those who are "denying the only Lord God and our Lord Jesus Christ;" (for some have kept the word of his patience, and have not up to the present time denied his name in the history of their past experience.) [9]

In pulling them out of the fire we must hate "the

garment spotted with the flesh;" which you see, is not that *clean linen*, the righteousness of the saints, or that *white raiment*, which the Laodicean church are counseled now to buy, "that they may be clothed, and the shame of their nakedness do not appear."

That this epistle of Jude is a prophecy of the last days is clear; because, he says, ver. 14, "Enoch prophesied of these, (those who deny the only Lord God and our Lord Jesus Christ,) saying, Behold, the Lord cometh with ten thousand of his saints (clouds of heaven) to execute judgment upon all," &c. As a further proof that our chronology is right, and this is a prophecy, we have seen the fulfillment of Michael, (Who is like Christ! a question asked,) "contending about the body of Moses," (the types of the Law which are fulfilled in Christ,) showing that the body profiteth nothing; "It is the Spirit that quickeneth," and that Christ's words "are Spirit and they are life," "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you."

Let not this offend any of the dear brethren; for many in the days of his flesh, when they heard this saying, were offended, and said, "Who can hear it?" May the Lord give us grace that we may become little children—the little children of the last time (year) "for greater is he that is in you, than he that is in the world; and then we shall see fulfilled, Isa. 45: 14, "They shall make supplication unto thee, saying, Surely God is in thee and there is none else; there is (besides thee) no God; Verily thou art a God that hidest thyself," (in the secret place—antitype of the tabernacle,) "O God of Israel the Saviour."

Again, let the brethren ask the question; will not this revelation be both *literal* and *spiritual*? for when he appears, we shall be like him, and see him as he is; or as Job says, "In my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not a stranger," (margin.) Job had the faith "once delivered to the saints" of which Jude speaks, for he expected to see Christ in his own flesh and be "partakers of the Divine nature," 2 Pet. 1: 4. Amen!! This is the true God, and Eternal Life. Little children keep yourselves from idols. Amen.

Your fellow-servant in tribulation.

C. B. HOTCHKISS.

Auburn, N. Y., Aug. 4, 1845.

Had the above article been the first that we had received upon the doctrines it advocates, it would have been promptly published with a review; but no satisfactory reply having been received to the review of the article of Bro. H. L. Smith, containing in substance the same views, I supposed it unnecessary to pursue the matter further. (See Vol. 6, pp. 17, 18.) But owing to the solicitations of a few who are no doubt desirous of obtaining "the truth—the whole truth, and nothing but the truth," the letter of Bro. Hotchkiss is published entire. If any more of the "little flock" for the want of an unwavering trust in the words of the living God, are yet to stumble and fall, they will more fully be made manifest, by having truth arrayed against the error that causes their ruin, and both together placed before their eyes.

Departing from the plain words of scripture—taking away a little in one place, and adding a little in another, is a fearful expedient. Did all as fully realize the declarations in Deut. 8: 3; Mat. 4: 4; Luke 4: 4, as their great Author, with what fear and trembling should we handle the word of God?

[1] Here, in the outset, the expression, "migh-



ty angels" is exposed to be "clouds of heaven". Again, it is said, "that when Jesus Christ is revealed from heaven" "that that revelation will be *in his saints*." The text quoted does not tell us thus, but it does tell us that that revelation will be *in flaming fire*. Is this in his saints? We are told in the quoted passage, that the wicked "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when HE SHALL COME to be glorified in his saints."

Now look at the ruling expressions in the passage quoted. "The Lord Jesus shall be revealed from heaven"—"From the presence of the Lord and from the glory of his power"—"When he shall come." The revelation must then be personal, or what means the word "presence"? This word stands in the text, as well as, "the glory of his power." And then, who is the Lord Jesus? What do we know of him, except what the word of God tells us? It is the revelation of the Lord Jesus, and not of the Great God alone, as he was before we read of the Lord Jesus. If the real body of the Lord Jesus were ever to be laid aside, it could not be, till after this revelation. It would be quite as easy to prove, that no God existed other than what was seen by mortal eyes, in the person of Jesus Christ at his first Advent, as to prove that when he is "glorified in his saints," no other glory exists. To "believe with Paul" I must differ with Bro. H—, and make the Creator more prominent than the creature.

[2] Bro. H— has seen the arguments put forth in this, as well as other papers, proving the coming of Christ to be yet future—with as real, literal (though glorious) body as that in which he appeared at his first Advent. The words of scripture have proved this. How then will he reconcile this with the statement that all that remains of that literal body, is incorporated into the body of his saints?

That his views have been misrepresented, I have no doubt. Such is commonly the case when new views are set forth; but have not the professed advocates of these views been guilty in this matter? Most certainly one thing needs a better explanation than it has yet received. Viz. How Christ is to appear in as literal a body as that in which he ascended, (which is admitted) and yet is never to appear, only as he is incorporated into the body of his saints.

The hard expressions in Bro. Manning's letter were not fully justified, because there were no qualifications, or accompanying proof: But if he had given the scripture showing the difference between the spiritual manifestation in the persons of the saints, and the appearing of Christ "in the Father's glory"—and proved that the effort existed to swallow up the latter in the former, he might, I think, have shown it to be an evil influence—of course of the devil.

[3] The subject here is made tangible, and will not be hard to answer, seeing the scripture testimony is full on this point. "The first question to be settled by those brethren who think we have erred from the truth, should be to show us who the Lord Jesus Christ is?" He is the SON OF GOD. "Shall he called the Son of God?" Luke 1: 35. "He said, I am the Son of God." Matt. 27: 43. "Truly this was the Son of God," ver. 54. "The gospel of Jesus Christ the Son of God." Mark 1: 1. "Thou art the Son of God." Mark 3: 10. "I bare record that this is the Son of God." John 3: 18. "Only begotten Son of God." John 3: 18.

"The dead shall hear the voice of the Son of God." John 5: 25. "I said I am the Son of God." John 10: 36. "That the Son of God might be glorified thereby." John 11: 4. "Because he made himself the Son of God." John 19: 7. "But these things are written that ye might believe that Jesus is the Christ the Son of God." John 20: 31. "I believe that Jesus Christ is the Son of God." Acts 8: 37. "And straightway he preached Christ in the synagogue, that he IS the Son of God." Acts 9: 20. (two years after he went back to God.) "Declared to be the Son of God with power." Rom. 1: 4. "The Son of God, Jesus Christ, who was preached among you." 2 Cor. 1: 19. "The life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20. "Till we all come in the unity of the faith, and of the knowledge of the Son of God," Eph. 4: 13. "We have a great High Priest that is passed into the heavens, Jesus the Son of God." Heb. 4: 14. "Who hath trodden under foot the Son of God." Heb. 10: 29. "The Son of God was manifested that he might destroy the works of the Devil." 1 John 3: 8. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." 1 John 4: 15. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" 1 John 5: 5. "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10. "Write these things saith the Son of God." Rev. 2: 18.

Jesus Christ, from this positive testimony—which might be increased, is the Son of God, and not the Son of himself.

"Who being the brightness of his glory, and the express image of his person" "when he had by himself purged our sins, sat down on the right hand of the majesty on high." Heb. 1: 3. "Jesus Christ who is the image of God." 2d Cor. 4: 4. See the difference between "shadow" & "image" in Heb. 10: 1. An image is an exact pattern, and not the thing itself: And into the image of Christ we are to be changed, and not into his person. Rom. 8: 29; 2d Cor. 3: 18. These two texts show the moral, and literal change.

I do not deny any thing that is said of his divinity. The only begotten Son of God must be Divine: But the Son of God is the only medium through which we can approach the Father. As the Son, we on earth, who he came to reconcile, have to do with God. None deny that Jesus Christ is the Son of God. The scriptures must harmonize—therefore they do not contradict those repeated declarations.

Jesus Christ is a manifestation of God the Father, or God manifested in the flesh, (1 Tim. 3: 16;) But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things, and we by him. 1 Cor. 8: 6. So while he is "Emmanuel God with us" there is also to us one God the Father." Isa. 7: 14; Mat. 1: 23. In proving also, that he is "the true God and eternal life," [1 John 5: 20:] the consolation to my mind is, that the same harmonious distinction is observed in the personality of the Father and the Son. "And we know that the Son of God is come!" Where from, and where to? "I came forth from the Father, and am come into the world." John 16: 28. This is entirely separate from his spiritual manifestation, for that was the result of his leaving the world and going to the Father. John 16: 7.

"All things were made by him." How were all things made by him? The words of the book,

(which are always the best explanation) say, "God who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2; So the way all things were made by him still keeps in view the separation in personality. "The word was with God, and the word was God." John 1: 1. If this proves any thing, it proves the existence of Christ, as another person from the Father, before clothed in a body of flesh. Else of what use the terms "with God," "came forth from God," &c. That the "word was God" is as fully explained as the most simple intellect could ask, in the expression, "only begotten Son."

Will Bro. H— fall upon the dilemma of attempting to prove that the Lord Jesus Christ was never seen? And yet this careless manner of confounding the texts of the one character in the two persons, has thrown him upon this dilemma.—Mark! "We endeavor to show from the word that he [The Lord Jesus Christ] is the true God and eternal life," and that "no man hath seen God at any time."

In showing "from the word" that Jesus Christ alone hath immortality" it must also be shown that this statement is contained in a charge given to Timothy "in the sight of God" and Christ Jesus. And furthermore there is no such statement as that Jesus Christ alone hath immortality; but, "Which in his times, he shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light whom no man can approach unto: whom no man hath seen, nor can see," 1 Tim. 6: 16, and yet this commandment was to be kept till "the appearing of our Lord Jesus Christ," ver. 14. Pray tell us how HE can appear, and not be seen.

These last texts are presented as authority for amalgamating the personality of the Father and the Son; and even in these, the clear distinction that is made is silently passed over—no reference being made to the texts I have quoted, to what upwards of 60 others might be added, showing their distinctive personality in this, and in the future state.

[4] With this paragraph I have no other fault in this place than simply to ask for the proof! Psa. 139: 13-19, refers to the conception of Jesus Christ—especially when the character there speaking appeals to God to be searched & tried, while there be any wicked way in him (ver. 22, 24). For me, this would be assuming too much. On this ground, the strange anomaly would be presented, of God pleading with himself, expressing anxiety for himself, to hear, and answer himself, and grant himself, an especial favor.

[5] Here, to say the least, a doubtful understanding of ten texts of Scripture, is arranged before us to prove that Jesus Christ is "none other than the Great Jehovah," while the 60 positive testimonies are left in the dark. This is rather a summary way of disposing of the Lord Jesus Christ: and I cannot forbear, in all kindness, to say that it looks to me like a dangerous expedient, leading, in a new form, to the "treading under foot" THE SON OF GOD.

The question here put, is not hard to answer. To "manifest" is to make plain from evidence or a class of evidences, against which none can be arrayed. "God was in Christ reconciling the



world unto himself." "In him dwelleth all the fulness of the God head bodily." The kingdom that the God of heaven was to set up in the last days, has its appointed head, and that head is Christ (Luke 1: 31-33.)—the "God Head." Also the "Father of the everlasting age," (the true rendering of Isa. 9: 6.) Adam was the father of an age that lasted till the floods—Noah was the father of an age that has lasted till now—Jesus Christ the father of an age that has no end. His first coming "was truly literal and truly Spiritual," but the way in which this "literal" is made to disappear, we shall see.

[6] It should not surprise Bro. H— that his views have been "misapprehended" when he so far misapprehends ours, as to suppose that any of us have published a clause designing to show that God has "a body like corruptible man"—though we know that Jesus Christ has a glorified body, "like unto" which, each individual saint will be "fashioned" Luke 9: 29, Phil. 3: 21, Col. 3: 4, 1 John 3: 2. In the expression "went back to God" as applied to Christ, so far from his Sonship, and identity as Jesus Christ, being swallowed up, we see the harmony still perfect in the two persons. "He was taken up; and a cloud received him out of their sight," Acts 1: 9. "Sit thou at my right hand until I make thine enemies thy footstool" Psal. 110: 1, Luke 20: 42, Acts 2: 24, Heb. 1: 8, 13. Here the Throne of the Son is perpetuated by the promise of the Father forever & ever. (see review of H. L. Smith) When he "went back to God," it was to sit on his "right hand"—not forever, but to return and occupy the Throne of David forever, thus fulfilling the promise, 2d Sam. 7: 12, Luke 1: 31-33. It was on the right hand of God that Stephen saw Jesus, Acts 7: 55, see also Rom. 8, 34, Eph. 1: 20, Col. 3: 1.

The text in Psal. 50: 21-23, speaks of such as think God altogether like themselves, while our burden is to be made "altogether" like his glorious body—not like our glorious selves. Rom. 8: 22, 23, what has this image worship to do with those who according to promise, look for that "same Jesus" that is the express image of Gods, person. What is in reality the changing of the glory of the incorruptible God into an image like unto corruptible man? Making man the only concentration of Divinity on earth to be seen. If this view does not put the whole of God into something like corruptible man, what can do it? Deut. 4: 14, 15. Because the Israelites "saw no manner of similitude" at Horeb, does this disprove the fact that God exists—a being, a person, as well as a spirit? and that Moses saw him and talked with him—or that he walked among the trees of the Garden?

[7] The very same Jesus is to come in like manner—a cloud received him out of their sight and the word says "Behold he cometh with clouds," the manner is the same. They all saw him personally at his first Advent, as well as his mighty—his God-like power in his apostles, and so the word says "every eye shall see him" Rev. 1: 7. In his absence we are builded together for an habitation of God through the Spirit:—The Spirit that was sent as the result of his ascending to the Father. This however, does not change the nature of the additional promise, "I will come to you." For many deceivers are ("present tense") entered into the world, who confess not that Jesus Christ is come in the flesh; and if such were then deceivers and anti-christs, has their character

changed in these last days? For Bro. Hotchkiss will not admit that we have the Throne of David in our flesh—the Throne on which Jesus Christ is to reign forever.

"If Christ be in you the body is dead because of sin." Yet it is not claimed that the body is otherwise than legally dead, consequently the indwelling of Christ is spiritually—by faith;—explained in another place to be "his Spirit dwelling in you." Did the Spirit of God raise him from the dead?—the same Spirit will raise his children "also." The last Adam was made a quickning Spirit. The proof of this is seen at the resurrection of Lazarus, and the widow's son: So the dead are to hear the voice of the Son of God and come forth. Christ is most assuredly in all that are his; but not literally in us—the heir of David's Throne, but as the apostle teaches—"in you the hope of glory." The conclusions in the end of this paragraph are easily reached by a process that unveils the literality in one breath, and hides it in the next.

[8] It would have been better to let "the word" answer the whole question relative to the disposition of his flesh. "I am the living bread that came down from heaven: If any man eat of this bread he shall live for ever." John 6: 51. The flesh to be eaten was not the literal seed of David that was to "reign over the house of Jacob for ever"—neither will Bro. H— say, that his disciples ate with their teeth, his flesh. "All flesh is not the same flesh." There are bodies celestial, and bodies terrestrial—in the last sense, "the flesh profiteth nothing," [John 6: 63,] but in the first sense it did profit much—it was the life of the world, [ver. 51.] A few words, however, will settle this question. Psal. 16: 10; Acts 13: 34, 37; Let this "sure word" end the controversy. When he said "Except ye eat my flesh" &c., it was before his crucifixion. Was he raised a body of flesh and bones? John 20: 27-29; Luke 24: 39. Did he eat before his disciples? Luke 24: 42. Did he in that body ascend? Acts 1: 9. Did the Great God swear that that flesh should not corrupt or decay? Acts 2: 30, 31. Did he promise that that body should come again? Acts 1: 11; Matt. 24: 30; 31; John 14: 3; 2 Thess. 1: 10; 1 Thess. 1: 10; 4: 16; Rev. 1: 7. I love the "grace that shall be brought unto us at the revelation of Jesus Christ, and the "appearing" of him that will bring it. O how much more safe are these answers of my Lord, than the unfounded conclusion that "ALL there was of Christ's body, must in like manner become incorporated with the believer." This is not scripture—consequently it is a doctrine of man. At another time I may also show the erroneous view of the sacrifices—the LIFE and not the body, being the thing signified to be incorporated.

[9] God's people being called his body, can no more prove that the time will ever come when he will cease to have a literal body of his own—than because I am a member of the body of Advent believers, that I am no longer E. Jacobs, with a body of my own.

"Burning truths"! Without any sarcasm, to which I am accused of being so prone, I solemnly say I believe with Bro. H— that they are a part, at least, of the fire out of which we are to "pull them." God has wisely seen that Bro. H— should not fail to incorporate with a desperate error, a desperate antidote.

"Burning truths"! And what have they burned?—The Throne of David—The body—the in-

corruptible body of my Lord!! Beware—Beware. Treat not that holy treasure thus.

What possible gain to believe the doctrines advanced by Bro. H—. We have Christ in us by faith—we believe in all the glory that he expresses, and a thousand times more; and in addition to this, we believe in the coming of Christ, yet future, according to the scriptures. I close for the want of room.

## THE DAY-STAR.

CINCINNATI, SATURDAY, SEPT. 13, 1845.

### OUR CONFERENCE

Commenced on Tuesday evening. Brother Pickens arrived on Monday last. His design was to have been with us last Lord's Day; but he was delayed by the Boat getting aground &c.

Bro. Cook, and Dr. Willard, arrived on Tuesday. A considerable number of brethren from abroad are [Thursday, A. M.] here, and their numbers will greatly increase.

Never have a band of second Advent believers met together with more blessed prospects, of a cheering, comforting, glorious time for the Saints of God.

One brother [J. J. Goldsmith of Springfield, Ill.] has walked 300 miles to attend this Conference. I had received a letter from his friends before his arrival, expressing much solicitude for his welfare, and some doubts of his sanity, of course, as it is a strange thing for a man to walk 300 miles to have the privilege of obeying his Lord's least commandment.

His friends may quiet themselves however, as he purposes to return to them after Conference has closed.

### REMOVAL.

Our Office is removed to 4th street between Main and Walnut, south side, into the same building of the office of the Watchman of the Valley, up stairs.

Will the "Hope within the Veil" send one copy to David C. Elliott, Kingsbury, Laporte Co., Ind., and charge to us.

TO CORRESPONDENTS.—A goodly number of most interesting Communications are on hand, that will appear as fast as room can be found for them.

The letter of Sister Clemons is in type, but unfortunately, our little sheet would not hold it. It will appear in our next.

Another number of the "Hope of Israel" has appeared. It is a regular "confession" over which an editor of the "Advent Herald" is rejoicing—in as much as Bro. J. Pearson, has returned to his "first Love." The same editor might interest his readers further by answering the following questions.

1st. What was Bro. J. Pearson's first Love?

2d. Under what circumstances, and surrounded by what influences did he write the articles in this number of the Hope?

3d. Did he write it at all!—who helped him? and how far from 14 Devonshire street was it printed?



## Letter from Bro. Pickands.

Cincinnati, Sept. 9, 1945.

DEAR BRO. JACOBS:—

Do the Scriptures teach a literal, personal coming of the same Jesus that went away? This question has been so frequently and generally answered in the affirmative that it would seem to be unnecessary to ask it again, were it not that some of our Brethren, of late, have attempted to show that the Lord himself shall not descend from heaven. There is no lack of evidence to prove the personal coming of Christ the second time in opposition to any spiritual or mystical coming. Among the proofs on this point I beg leave to suggest the following. Words are the signs of ideas; and to ascertain the ideas intended to be expressed by a writer or speaker we must take his words in the primary, ordinary, literal meaning, unless there be good reason for understanding them in a secondary or figurative sense. The reasons for departing from the primary or usual meaning must be found in the context, or the nature of the subject.

Now there are four words used by the N. Testament writers to express the coming of the Lord. I will give you the texts where these words occur, and you will see that they are in all cases used to express an actual, literal, personal coming, revelation or manifestation. 1. *Apokalupsis*, apocalypsis, revelation, manifestation. 1 Pet. 1: 7, 18. "That the trial of your faith" &c., "might be found unto praise & honor & glory at the appearing [apokalupsis] of Jesus Christ." "Therefore gird up the loins of your mind and hope to the end for the grace that is to be brought unto you at the revelation [apokalupsis] of Jesus Christ." Now for the use of this word see Rev. 1: 1. "The revelation [apokalupsis] of Jesus Christ, which [revelation] God gave unto him to shew" &c., "and he [God] sent and signified it by his angel [or messenger, Jesus Christ,] unto his servant John." Here was an actual personal appearing of Jesus Christ to John, and through Jesus Christ and his messengers and agencies, an actual exhibition to John of the things which must shortly come to pass. No matter how these things were represented, set forth, or expressed, either in symbol, fiction, or alphabetic speech, the things were shewn. Gal. 2: 2. And I went up [to Jerusalem] by revelation [apokalupsis] &c., that is by divine direction given him. From whom? Of course from Jesus Christ whom alone he listened to and obeyed.

2 Cor. xii. 7. And lest I should be exalted above measure through the abundance of the revelations, &c. What revelations? Why the personal interviews he had with the Lord Jesus from whom alone he received his instructions and his knowledge of the gospel. In Gal. 1: 12, Paul expressly declares of the gospel which he preached, "I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. It is evident from his writings that he was favored with repeated interviews [in vision] with Christ, and this great and special honor might be turned to his disadvantage by exciting spiritual pride. Hence the necessity for the severe remedy adapted.

Rom. 16: 25, 26. Here the preaching of Jesus Christ was the revelation of the mystery &c. This was preaching a personal, literal appearance of Jesus Christ, as all admit.

Eph. 1: 17, with the connexion shows Paul's views that they might have [water into, possess, realize,] the spirit of wisdom and revelation for the acknowledgment of Christ, as he was made known, especially in his resurrection and exaltation, &c. This also was personal and literal.

1 Cor. 1: 7. "So that ye come behind in no gift waiting for the coming [apokalupsis, revelation, margin.] of our Lord Jesus Christ.

2 Thess. 1: 7. When the Lord Jesus shall be revealed [same word] from heaven with his mighty angels, &c.

1 Pet. 4: 13. "When his glory shall be revealed"—which every body knows is to be at his own coming or revelation.

2. *Phanerosis*, manifestation, declaration.

Col. 3: 4. When Christ, our life shall appear, then shall ye also appear with him in glory. The

same word is used to express both these appearances. The saints will actually, literally, and personally appear in glory.—So then will Jesus Christ.—He will no more be absorbed, or concealed, or manifested in them than they will be in him. They will appear with him in glory—that is, he will appear in glory and they will appear in glory, also.

1 Pet. 5: 4. And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.

1 John 2: 23. That when he shall appear we may have confidence, and not be ashamed before him at his coming. What! If Christ's revelation or appearing is to be in his saints, and not visibly and personally to them, can they fail to have confidence or be ashamed before him?

1 John 3: 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is—not, we shall be swallowed up in him, or he in us—but we shall see him and be like him—there will be a personal being and appearing of the saints and it will be like Christ's being and appearing—then his appearing also will be literal, personal, and distinct from theirs.

3. *Epiphaneia*, apparition or appearance.

2 Tim. 1: 10. "But is now made manifest by the appearing of our Saviour Jesus Christ"—his first, literal, personal coming.

2 Tim. 4: 1, 8. "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom." Was Christ to receive a kingdom, personally and literally? certainly—was he to judge the world—to execute judgment as the Son of man? certainly—when? In the day which God hath appointed—no matter what agencies he may use to declare or execute his judgment, He is to judge; He is to reign over the house of Jacob forever.—The saints are to judge and reign with him.—The 8 ver. designates the time when the crown will be given—to all them that love what? His appearing, epiphaneia.

1 Tim. 6: 14. That thou keep this commandment without spot; unrebukable until the appearing [epiphaneia] of our Lord Jesus Christ, which in his time he shall shew," &c.

2 Thess. 2: 8, and then shall that wicked be revealed (was this revelation of the man of sin actual, personal, literal, or only figurative, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming, [ie epiphaneia tes parousias autou]—the glorious appearance of his presence or personal coming.

4. *Parousia*—presence, advent.

1 Cor. xvi. 17. "I am glad of the coming [parousia] of Stephanas, and Fortunatus, and Achaicus." &c.

Phil. 2: 12. "Wherefore beloved, as ye have always obeyed, not as in my presence [parousia] only," &c.

2 Cor. x: 10. "For his letters [say they] are weighty and powerful; but his bodily presence [the parousia (on somatos of his body)] is weak and contemptible."

Phil. 1: 26. "That your rejoicing may be more abundant in Christ Jesus for me by my coming [parousia] to you again.

2 Cor. vii. 7-8. Nevertheless God that comforteth those that are cast down comforted us by the coming [parousia] of Titus, and not of his coming [parousia] only, &c.

Mat. 24: 3. And what shall be the sign of thy coming [parousia] &c.

2 Thess. 2: 1. Now we beseech you, brethren, by the coming [parousia] of our Lord Jesus Christ and our gathering together unto him &c. Not all being absorbed in him nor he in us, but two distinct things and both personal.

1 Thess. 2: 19. "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?" not the presence of the glorified saints only, though they will be there in glory—but of our Lord Jesus Christ himself.

1 Thess. 3: 13. To the end he may establish your hearts unblamable in holiness before God, even the Father, at the coming [parousia] of our Lord Jesus Christ with [not in] all his saints.

1 Thess. 4: 15. We which are alive and remain into the coming [parousia] of our Lord, &c. and ch. 5: 23. And the very God of peace sanctify you wholly and your whole spirit and soul, and body be preserved blameless unto the coming [parousia] of our Lord Jesus Christ.

I have already cited 2 Thess. 3: 8, the brightness, glorious appearing, of his parousia, presence, advent or coming.

Jas. 5: 7, 8. Be patient therefore brethren unto the coming [parousia] of the Lord &c. Be ye also patient, establish your hearts for the coming [parousia] of the Lord draweth nigh.

2 Pet. 1: 16. We made known unto you the power and coming [parousia] of our Lord Jesus Christ, but were eye witnesses of his majesty.

Did Christ actually, personally, distinctly appear in his power and majesty? or did he appear in Moses and Elias two of his saints? Every body knows his appearing was distinct from theirs; yet here is the very term so often used to express his future, second coming, of which that transfiguration scene was a miniature exhibition.

2 Pet. 3: 4. Where is the promise of his [parousia, personal appearance, or presence]? This question the scoffers were to put; it is painful to hear this question asked by our brethren now. 12 vs. looking for and hasting unto the coming [parousia, actual, literal appearing or presence] of the day of God, &c.

1 Jno. 2: 28. And not be ashamed before him at his coming [parousia].

I think these are all the places in the N. Testament, where these words are used to express Christ's coming; and it is manifest that the writers use them in the primary and ordinary sense. If they did not mean to, they have misrepresented the truth. No philosophy of religion, nor act of emphasizing prepositions can outweigh the plain and uniform declarations of the inspired writers. I must therefore look still for the return of that same Jesus who went away to prepare a place for his disciples and had promised to come again and receive them to himself—amen, even so come Lord Jesus!

Your as ever steadfast in hope,  
J. D. PICKANDS.

## Letter from Bro. Harman.

Bainbridge, Pa., Aug. 25, 1845.

DEAR BRO. JACOBS:—

Since the 7th month movement, we have heard very little concerning the Advent. If I mistake not we have heard only 4 sermons since that time, and the subjects of them we had heard discussed before. We have received the "Morning Watch" pretty regularly, but that paper does not seem to breathe the Spirit of Christ as it used to do before the 10th of the 7th month. I will take it however, but as I wish to hear both sides, that I may be more likely to hear the truth, you will please, therefore, to send me your paper also as often as you publish it.

I have nothing to send you as a remuneration, —I am very poor. But if your paper is the means of doing us—myself and family—any good, the Lord will reward you in the Kingdom. Please send me some of the back numbers that contain the strongest reasons of the Bridegroom having come. We would like to know the truth if it is not too late.

Yours in the love of the truth,

R. F. HARMAN.

## Letters and Receipts.

For the week ending, September 11th.

Dr. M. Helm; R. F. Harman; J. D. Pickands; David Jennings, H. L. Smith, 1.00; J. Paxton, .50; Bro. Johnson, 1.00; Thomas F. Pomeroy; J. M. McCorkle, P. M.; Isaac Bailey; Wm. Briggs, 1.00; J. L. Shaw, 2.00; Joshua Burgess, 1.50; and 50 for Henry C. Baneroff; Emily C. Clemons; E. Wm. B. Wade, 1.00; D. Kimpton; J. White; J. D. Pickands; J. Wilson, 3.00; Caleb Scofield, .50; David C. Elliott, .50, and .50 for the "Hope"; A. S. Cullen, .50; A. P. Wells, .50; Jacob Weston; C. S. Minor, 1.00; Leland Slayton, 1.00.



# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY: WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH  
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. i. 19.

C. CLARK  
Printer.

VOLUME 6.

CINCINNATI, SATURDAY, SEPTEMBER 20, 1845.

NUMBER 7.

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who are not able to pay.

### LETTER FROM BRO. PICKANDS.

Cincinnati, Sept. 12, 1845.

DEAR BRO. JACOBS:—

Let me tell your readers—who were not  
present at the Conference to hear the subject un-  
divided—why I think we have now reached the  
time intended by the 10th ver. xxv. Matt. And  
while they went to buy, the Bridegroom came,  
&c. I do not mean that the Bridegroom has  
come, or the thing which should be like that has  
occurred; but that they, the foolish virgins, have  
now gone to buy, and of course the time has come  
to expect the immediate coming of the Bride-  
groom. The thing intended to be likened unto  
the coming of the Bridegroom, is the actual com-  
ing of the Son of man; for this was the great  
thing to be expected and prepared for as shewn  
in Christ's own application of the parable. V. 13,  
"Watch therefore, for ye know neither the  
day nor the hour wherein the Son of Man com-  
eth."

The parable certainly does teach, among other  
things, a voluntary separation among the wise and  
foolish virgins—the wise go on to meet the Bride-  
groom, the foolish go away to buy oil. Now  
we have seen the previous parts of this  
parable fulfilled—but this we have not seen  
fulfilled, nor any thing like it until very lately.  
There was no such separation on, or about, or im-  
mediately after, the 10th of the 7th month.—But  
instead of that there was an alteration between  
the Adventists, like that between the virgins,  
and the subject was, respecting light. The one  
party went forward—the other stood still because  
they could not see the road. These professed to  
be very honest and sincere in asking for light—  
and accused the others of selfishness and ex-  
clusiveness for not helping them—and finally in  
despair of assistance from them they have  
gone off to buy oil. Where? To the Boston  
manufactory, or to some of its agents.—They  
originally got their oil from that establishment  
or some of its depositories, and there they natu-  
rally return.—There it is to be had for money—  
it is sold, and rich and poor alike are expected to  
pay for it. The foolish virgins walk in the light  
of the oil they get from that source!

But we have supposed the Bridegroom had  
come, in the meaning of the parable. And now  
you are calling this in question. Well, if the  
Lord, interpreting his own word of prophecy show  
that we did not get the true interpretation and  
could not because the time had not come nor the  
events transpired which should fulfil this part of  
the parable we will cheerfully give up our erro-  
neous interpretation and adopt His.

Three things seem very simple and undenia-  
ble. 1. God is His own interpreter and He will  
make it plain. 2. He interprets the prophecies  
most distinctly and perfectly by fulfilling them in  
the course of His Providence. 3. We are now  
witnessing the fulfilment of this particular prophe-  
cy in parable, "While they went to buy,"—the  
actual separation of these parties, and on the oc-  
casion named,

We are all satisfied that the 7th trumpet has  
begun to sound—marking the commencement of  
the seventh and last period to be occupied with  
the events detailed in the Revelation given to  
John. With that of the 7th trumpet began also  
the 3d woe, for the 2d woe was passed at the  
expiration of the period marked out for the 6th  
trumpet, namely, the passing away of Ottoman  
supremacy. We believe on good grounds that  
our Lord has actually received the Kingdom, as  
the great voices announced at the sounding of the  
7th trumpet. We believe the great day of the  
Lord has commenced—the day of Judgment—of  
deliverance of God's people and destruction of  
His enemies. I do not here enter on the proof  
of these points, partly because your readers are  
sufficiently acquainted with the evidences sus-  
taining most of them, and also because I pur-  
pose at another time to shew them that the Judg-  
ment of Dan. 7: 9, &c., has begun.

We have confounded these things, perhaps, or  
some of them, with the coming of the Bride-  
groom in Matt. xxv. 10. A somewhat round  
about course of reasoning, and proof has been  
adopted to shew that the event answering to this  
coming of the Bridegroom has taken place. Well,  
it was according to the best light we had. But  
now the Lord with his wonderful providence is  
fulfilling and interpreting this part of the prophe-  
cy as he did all the others.

But is not the door shut? Yes, certainly;  
but what door? Not the door of Matt. xxv. 10;  
for that is not shut till the Son of Man comes, and  
that is to be while the foolish virgins have gone  
to buy. This last named circumstance has not  
occurred till now.

What door then is shut? I answer, the door  
mentioned in Rev. 3: 8; "Behold, I have set  
before thee an open door and no man can shut it."  
That door was opened when large open access  
was given to the world and churches for the  
great doctrine of the Lord's coming. That door  
was shut last fall. No man or body of men  
could shut it—no man or body of men can now  
open it.

But are not the foolish virgins shut out, and  
are they not crying Lord, Lord open unto us?  
I answer, they as well as the wise are shut out  
from access to the world and churches for the  
effectual proclamation of the truth as it is in Je-  
sus. The foolish are trying to preach what they  
call truth, but what contradicts the word and provi-  
dence of God—and even then they can't gain the  
ear of the church or world. These backsliding Ad-  
ventists who complained so piteously that we  
would not still preach and pray for the conversion  
of sinners have now abundantly shewn their hy-  
pocrisy, for their main efforts are aimed at the  
overthrow of our views and their own recovery  
and exaltation, and sinners and Babylonians are  
none the better for any thing they can or will do  
for them.

The epistle to the church at Laodicea show  
that mercy is offered to those who have passed  
out of the Philadelphia state into the last and  
Laodicean, if they will repent. But how is this  
consistent with the shutting of the door of mercy  
and shutting out the foolish who had gone to  
buy? It plainly cannot be consistent. No, the  
door of Matt. xxv. 10, shuts out the foolish vir-  
gins from the company of Jesus and his saints.—  
The door of Rev. 3: 7, 8, shuts out the world  
and churches from the glorious truth which has  
judged and condemned them, but would have  
saved them if they had known the day of their  
merciful visitation.

The vain efforts of nominal Christians and  
backsliding Adventists to get up revivals were  
mistaken for knocking and calling for admittance.  
Well these efforts did shew both—but how? Not  
knocking and calling for admittance among the  
saints, the wise with Jesus—oh no—but knocking  
and calling for access to the world—striving to

propagate their views of truth and gospel to se-  
cure the salvation of sinners. In this they sig-  
nally failed. Why? because the door was shut—  
the door of access. Now the saints, the wise  
who understand the interpretation of God's prophe-  
cy by the fulfilment of God's providence do not  
attempt to make void the councils of God—but  
are doing their own appropriate work, exhorting  
one another, and speaking comfortably to Zion,  
&c.

But does not our Lord exhort us to be ready  
to open to the Bridegroom when he shall return  
from the wedding? Not exactly. He tells us  
to be like men who thus wait, ready to open, &c.  
Why should we make this literal any more than a  
literal coming of a literal Bridegroom in Matt.  
25: 10? and there no such literal coming is  
taught, but only that something shall occur like  
the coming of a Bridegroom. Moreover the word  
*gamos*, (wedding, marriage,) is used to cover the  
whole procedure, including preparation, nuptial  
ceremony, processions, feasting, &c. For proof  
see John 2: 1, 2, &c. Matt. 22: 3, 4; the word is  
used in the plural, *gamos*. In the 10th verse the  
*gamos* was filled with guests, or literally, persons  
reclining at table. Now what was the *gamos*?  
Not the procession, not the nuptial ceremony, but  
the *triclinium*, the banqueting hall on occasion  
of the wedding. Now in point of fact, those  
who waited for the return of the Bridegroom  
when he should return from the wedding, (which  
took place at the house of the Bride's Father,)  
would be required to be in readiness to welcome  
the parties to their own home, the house of the  
Bridegroom. So we are required to wait for our  
Lord and welcome him. What, will He bring a  
bride with Him? Then the church is not the  
Bride as Paul so positively teaches in Eph. 5:  
and as the prophets and apostles every where  
plainly teach. The church was once married to  
the Law—that is dead that we might be mar-  
ried to Christ to bring forth fruit unto righteous-  
ness.

There is therefore no more literal coming of a  
bridegroom from a wedding in the one case, than  
there is a literal coming of a Bridegroom to a  
wedding in Matt. 25: 10. In both cases some-  
thing shall occur which may and shall be likened  
to the coming to, or coming from, a wedding. That  
is, the actual coming of the Son of Man for which  
we look will be to us what the coming of the  
Bridegroom was to the waiting servants and ex-  
pectant virgins. Therefore let us be ready. And  
now seeing that God is by his providence explain-  
ing and proving the chronology of the prophecy,  
let us with renewed diligence gird up the loins  
of our mind and be sober and hope perfectly for  
the grace which is to be brought unto us at the  
revelation of Jesus Christ. Amen.

Yours, J. D. P.

## WATCHMAN, WHAT OF THE NIGHT!

DEAR BRO. JACOBS:—

Since the 10th day of the 7th month  
we have been in the waiting, watching time. (Isa.  
21: 11.) This night, divided into four equal  
parts, are the four watches, and we are in the  
fourth or morning watch. Yes, the watch-  
men now see, and can answer, "The morning  
cometh."

I will first give some of my strong objections  
to the view of the watches presented by some of  
our good brethren, and then humbly give my own  
view of them. The view of some is, that the  
first watch was the close of '43, the 2d was the  
10th, the 3d was the *Passover*, then commenced  
the fourth, being 6 months long.

First. A watch is not a point of time, if it is  
we have at least five; for the Advent people  
looked at April '43 with as much interest (10th  
day excepted) as at any point.

Second. If the first three watches are points of



time, in order to have uniformity in them, the fourth must be a point of time; when in fact we have none, but a space of 6 months.

**Third.** The reason our Lord gave why we should watch, was, "Lest coming suddenly, he find you sleeping." Mark 13: 36. Now if he had come between the first and second watch he would have found us all sleeping, whether we had watched or not; for while the Bridegroom tarried they all slumbered and slept. And if he had come at the second (on the 10th) he would not have found any sleeping; for when the cry was made, then all were aroused from their midnight slumbers, and there was no danger of his coming suddenly, and finding them sleeping.

The fourth, and as I think, unanswerable objection, is, our Lord has fixed the chronology of the watches in Mark 14: 34. 'For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch.' Compare this with Matt. 24: 14; Luke 19: 12; Dan. 7: 13; Dan. 7: 13, 14. As recorded by Mark and Matt., the Son of man is to go into a far country; and Luke tells what for, viz., 'To receive for himself a Kingdom and to return.' Daniel saw in vision the same, after the fourth earthly kingdom had passed through all its changes. This was on the 10th day of the 7th month when he left his own house (the wise virgins) to watch and wait for the return of their Lord from the wedding. This watching time is one year. The Midnight Cry, we say, was the antitype of the trumpet blown in the 40th year. (Lev. 25: 8, 9.) So last year was the 49th, this is the 50th or Jubilee. (ver. 13.) "In the year of this Jubilee ye shall return every man to his possession." Compare this with Isa. 34: 8; "For it is the Day of the Lord's vengeance, and the year of recompences for the controversy of Zion." Also Isa. 63: 4; "For the day of vengeance is in mine heart, and the year of my redeemed is come." Now turn with me to Isa. 21: 6-16; "Go set a watchman." What for? "Let him declare what he seeth." Compare Hab. 2: 1-2. Also to write the vision, which was done in 1842 and '43. Next he sees a chariot with a couple of horsemen, (the Papal and Protestant churches, alike receiving approbation, borne up by earthly powers). And he answered, "Babylon is fallen, Babylon is fallen!" The fall of Babylon commenced in the spring of '43 when the churches all around began to fall into a cold state, and was complete on the 7th month '44, when the last faint ray of hope was taken up from a wicked world and church. (See Bro. Peavy's remark on this point in a communication headed, Jots and Tittles, in the "Jubilee Standard.") At that point began the watchman's night. (verse 11.) Now look at ver. 16. "Within a year (the watching time) and all the glory of Kedar shall fail." The glory of Kedar is the glory of this dark world. (See Psa. 120: 5.) It began to fall when the day of God's vengeance began, when the 7th trump began to sound, when the third woe began on the 7th month. (See Bro. Rutledge's stirring article on the third woe, in the "Jubilee Standard," written last May.) Look at the floods, inundations, earthquakes, fires, &c. Has not that glory begun to fail? Well, "within a year" and the heavens and earth will shake, and all its glory fail. The year of his redeemed, or the year in which he will redeem his people commenced when the atonement ended, and will not close till the waiting sons of the morning shall plant their glad feet in the golden streets of the city of God. Hallelujah!

Now we see the watches are 3 months each. The first commencing on the 10th, reached to January, when we got light on the shut door. The second brought us to the *Passover*. (Midnight, or midway in this watching night.) The third brought us to the supposed end of the 1835 days in July, since which we have been in the morning watch. You may inquire, why did not Luke mention the first and fourth watches? Because there is a special blessing pronounced on those who watch through the second and third watches, (from January to July,) but no special blessing for watching in the first, (from Oct. to January,) for in the first watch, all, with few ex-

ceptions, watched. The sweet heavenly anointing received in the 7th month, lasted all through the first watch; and our brethren of the Advent Herald, Morning Watch, and Voice of Truth, told us all through the first watch that we had heard the Midnight Cry, and in the soul cheering language of Paul and James, told us to be patient, for Jesus was coming in a "Little while." But in the second and third watches, they have given up the Midnight Cry, drawn back to indefinite time—"safe position"—made up a bed, and are gone to sleep. In this trying time it has been hard watching; hence a special blessing is ours for "so doing." The reason why he did not mention the fourth watch is given in Matt. 24: 43; "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched." Do we know what watch the Lord is coming? Certainly. Three have passed, and there is but four. All who see this light will receive a certainty that before the 10th day of the 7th month 1845, our King will come, and we will watch, and like Noah, know the day. (Rev. 8: 3.) Awake, awake! awake!! ye heralds of the Jubilee, and tell the scattered flock, The morning cometh!

JAMES WHITE.

Boston, Mass., Sept. 1845.

#### ✧ Letter from Sister Clemons.

Portland, Me., Aug. 29, 1845.

DEAR BRO. JACOBS:—

Your very welcome letter was duly received. I was greatly comforted and encouraged by its contents, I too "have been trying for a number of weeks to find time to write you," and now improve the first leisure moments.

In coming to Portland last March, I came directly into a furnace, and the fires have continued to grow hotter and hotter,—were it not that Jesus "sit as a refiner and purifier of silver," I should be consumed. As it is, I pray Him to increase the intensity of the trial until I am altogether like Him, clearly reflecting His own Blessed Image.

Often have I wished that I could fully describe to the little flock the peculiar trial of the dear people of God in this region. I have been anxious to do this in order that they might sympathize with, and pray for us, and also because I have a presentiment that the same or similar trials will go through the bands. Remembering our past trials which would have been so very light had we understood them at the time, as we do now, I fain would rehearse them to the household to save them from our suffering. This, my wisdom would suggest as a very expedient course, but the "wisdom from above" teaches me that the Lord will not "try His people above that they are able to bear," but with every temptation will provide a way of escape. Glorious results too, attend the working out of "our present light afflictions that endure but for a moment!" So the fiery trial is not to be accounted strange, but is cause of rejoicing exceedingly. And yet, since no affliction seemeth joyous for the present but grievous," we are to bear one another's burdens, and so fulfill the law of Christ.

Before I came to this place, the Portland band were somewhat scattered and divided, and it has so continued to this time, I am told that I cannot easily imagine how goodly it was in its united, prosperous state.

The power of the holy people has been scattered in this place through various agencies. As Portland has been quite a place of resort for the pilgrims of Maine, brethren and sisters from other places have been instrumental (very innocently of course) in aiding forward this scattering. If it is possible they may have erred, (although no blame is attached to them) in making "one of these least commandments," a test; when the Lord does not make it so to all—for all are not constituted alike, and all have not the same light under the same circumstances. Another thing that has served to divide has been the fierce and protracted war with wicked spirits in heavenly places. With some the battle has gone hard, and not being sufficiently watchful and prayerful were in a measure taken in the "wile" of Satan, manifesting himself in the garb of 'an angel of light.' Powerfully has he wrought in all deceivableness

of unrighteousness, but the Lord is mightier than he and His own searching Spirit has had a work to do in exposing his mysterious agency. Not the least singular feature of the dividing work is the condemning and casting off of brethren and sisters. When I came to this place in the Spring, I was not aware of the state of things, so I fell into a deep trial as if I had been dropped from the clouds. I found some of the eastern brethren and sisters here. They, feeling that the Lord was about to appear, thought publishing a paper was a perilous labor, especially as it was supposed that the Lord was teaching His children everywhere by the sole agency of His Spirit. It is not to be wondered at, then, that my coming to Portland was considered as ominous of evil, and I was looked upon by some as very nearly, if not quite "foolish" in the sense of the parable, and consequently received little christian sympathy. But then in that new trial of being cast off (because I would assist in giving light to the flock) by some, who, I felt in all my soul were the Lord's dear children, I was gloriously sustained. O if we were not tried we should never know how to praise the Lord as we now do. After a time this "light affliction passed away, but over and anon it returned in some changed form, more and more "grievous."

I suppose there has not been half a dozen meetings appointed in this place for the last six months. Occasionally a few souls providentially meet and get their souls richly blessed. And these the Lord's appointed meetings, have been most blessed. All others were clogged and did not move on freely. It is not very easy satisfactorily, to account for this difference, but so it is.

We feel that now our prospects are brightening as it respects having meetings. The last meeting we had, a Brother Jesse Stevens from Paris, was present, and the Lord gave us most precious light from His word, and some of us feel resolved to persevere and have regular meetings, as we feel that the obstacles which have been in our way are being removed. The question may arise, how can you live without meetings? In one sense our morning and evening devotions at the family altar are a substitute for other meetings. Sometimes quite a number meet together at family prayers, and the glory comes down from heaven most blessedly!

I feel that I may not have conveyed a thorough account of the state of things here, but you may be able to form some idea of our trials. I could always get more inspiration to write when I was being fed by burning living truth given out at meetings, but the Lord can teach, himself, and to him I go. "The band of union seems to be blinding the children of God together, and speedily Jesus will gather in one all who are in Him."

So prays your Sister,

E. C. CLEMONS.

#### "BEHOLD HE COMETH WITH CLOUDS."

DEAR BRO. JACOBS:—

I feel very anxious to say a few words to the dear saints scattered abroad. My faith is increasing every day. Glory to God, the port heavens in view.

Dear brethren and sisters, lift up your heads, and rejoice, your trials are almost over. Yes, in a few weeks more the saints of God will be received into that glorious rest that remains for the people of God.

"There we shall bathe our weary'd souls,

In seas of heavenly rest;

And not a wave of trouble roll

Across our peaceful breasts."

That article you published on the watches was meat in due season.—It shows us our true position. I think we may learn our position with equal clearness and certainty from the parable of the ten virgins, Mat. 25: 1-13. We are told in the 6th and 7th verses that when the midnight cry was made, Then all those virgins arose and trimmed their lamps. We are all agreed that this was fulfilled on the 10th day of the 7th month. Well if the foolish virgins trimmed their lamps afresh on that occasion, which we cannot deny, they must have had light as well as the wise virgins until that time past.



Do we not know that there was a large class of Adventists all through the land that gave strong indications of their lights going out soon after the 10th past? Did they not cast away their confidence? Did they not say that they had proclaimed and believed a lie? That they had been deceived? &c., &c.

So, the parable teaches us, it should be. The next thing after the trimming of lamps is, a cry for oil—"We can't see it so—we can't believe that the 7th trumpet is sounding." Again, in v. 10 we are informed that the foolish virgins left the wise and went off to buy oil; and while they were gone to buy the Bridegroom came. Here is a strong intimation of a division between the wise and the foolish virgins. Now what are the facts in the case? Since the cock-crowing watch has past, there has been a division among the Adventists all through the land. They are now gone to buy. And while they went to buy the Bridegroom came. In the 13th verse, the Lord himself explains the coming of the Bridegroom to be no less than the coming of the Son of Man. If this is a correct view of the parable, and I do believe it is, we may now with confidence look every day for the coming of the Son of Man in the clouds of heaven with power and great glory.

Yours, looking for the Lord.

ISAAC BAYLEY.

Akron, O., August 28, 1845.

LETTER FROM BRO. SHAW.

Exeter, N. H., Aug. 30, 1845.

DEAR BRO. JACOBS:—

"The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and strength of the children of Israel."

[Joel 3: 15, 16.]

I have of late thought much of this subject, especially the part or portion that I consider unfulfilled; namely, the Lord roaring out of Zion, uttering his voice from Jerusalem, the heavens and the earth shaking. And when I see how clearly this is taught in other portions of the word, as Jer. 25: 34: and many other portions of the word of God. Oh how precious is the promise that the Lord will be the hope of his people, and the strength of the children of Israel. I desire to take heed to the exhortation of Bro. Paul to his Corinthian brethren. "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves how that Jesus Christ is in you, except ye be reprobates." Compare 1 Tim. 1: 1, Col. 1: 27. This agrees with the words of Jesus in Jno. 14: 23; "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. To this also agrees the words of Jesus, ch. 17: 23; "I in them and thou in me," &c. I understand this is accomplished in this manner by searching the scriptures and treasuring up their teachings in "good and honest hearts," and bringing forth fruit with patience. Jesus has given us to understand by the 6th of John, from the 45th ver. and onward, that we shall all be taught of God, and that all who are thus taught will come to Jesus, and eat his flesh and drink his blood, and thus have eternal life, and he will raise him up at the last day.

Brethren, I will not make God a liar in this plain matter. "He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5: 10-12. "The words that I speak unto you they are spirit and they are life." John 6: 63. "What therefore God hath joined together, let not man put asunder." Mark. 10: 9.

I have been looking for Jesus for three years, and while I am waiting for him I am not ashamed of his words, and I am glad that I can feel that

Jesus is not ashamed of me. Oh, glory be to his name. I will humble myself and exalt the name of Jesus. Soon the blind will see out of obscurity, and the lame man will leap as an heart. Soon "all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life." Hear Ezekiel on this subject, 37: 10-12; "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Oh, how precious is the word of the Lord in this time of trial. I can say to day with David, "The Lord is my Shepherd, I shall not want; He maketh me to lie down in green pastures; He leadeth me beside the still waters, He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Let us "watch" and keep our garments, lest we walk naked and they see our shame. "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom."—"The upright shall have dominion over them in the morning."

I believe we are living in the morning watch. Now "Lest coming suddenly, He find us sleeping," may He help us to watch and be sober, and hope to the end for the grace that will be brought at the revelation of Jesus Christ." I will try brethren to meet you in the promised land.

Brother Jacobs, I enclose two dollars of the Lord's money, and wish you to send me three copies of the "Day Star." The brethren in this place are loving and expecting the Kingdom soon, even in this Jubilee year "speedily."

Your Brother in tribulation.

L. SHAW.

LETTER FROM BRO. GAGE.

Templeton, Mass. Sept. 6. 1845

DEAR BRO. JACOBS.

Having seen a few Nos. of the "Day-Star", which is entrusted in your hands, I enclose you \$2.00, for which I wish you to send me one copy of your paper, and one copy to Bro. C. Crawford of this place—also one copy to sister P. Priest, of South-Gardner, and for the remainder, as many copies as you can afford, to Austin Ellinwood, of Athol, Mass. I am glad to learn from your paper that there are some brethren at the west, who give evidence of being circumcised in heart and ears; so that they can hear the Holy Ghost talk, even if it should be upon King Saul. I know that God is talking to them himself. I am glad that God has given you a Caleb, among you, in the person of Bro. J. B. Cook. I believe he is a circumcised Israelite, and has been ever since we started from Egypt; and has not said in his heart that we are not fully able to go up and possess the land. Those truths which he brought out in his discourse that you published, are just what God has been writing on those hearts, whose forekins are so circumcised that they can be reached by the Holy Ghost. O, I do rejoice that the "Lord is a man of war!" He is going into the land with the little children:—Yes, Caleb and Joshua, and the little ones, must enter in, and the men of war must die; and I will say Amen!

Let us remember how we have attained what we have. Is it not by purifying ourselves, through the truth, "even as he is pure?" Or in other words, it has been by living out, the *fundamental principles* of the gospel of Jesus Christ.

Here is the grand secret after all; why so many of our brethren and sisters have fallen since we first heard of our Lords coming.—They have not been willing to use Peter's addition table. The mass of them have not begun to build upon the true foundation, and no wonder they have failed in the superstructure. The Holy Ghost, has not formed so vital a part of their religion, as theory.

They, like the sects, have been more willing to have a war of words upon disputed points of Theology, than to labor that the children might receive the engrafted Word, into their whole being. But God has commenced a work in the household—even the gathering into one, of which Bro. Cook treats in his sermon, and I rejoice that God will

accomplish it; and that too in such a manner that no flesh can glory in his presence:—Yes, God will cut off every Captain that shows any disposition to lead back to Egypt.—He will have the glory of saving his children. I am glad of it, Amen.

Many have been cut off, and fallen; but, Blessed be God, a few will be left.—A few must enter the land. If you wish to know what my experience is, in common with a few brethren in this place, I will tell you. You know we are counselled with these words "He that hath an ear to hear, let him hear what the spirit saith unto the churches."

Remember, it is the teaching of the spirit, that we are to hear. We feel that the Holy Ghost says, that intercession for the world, closed on the 10th day of the 7th month.—From the 10th to the Passover, we were in the wilderness of the people, where the rebels were purged out; and in the first month, we passed Jordan, and came to Gilgal, where the reproach of his people is being wiped away. In other words, we are where the "fif man" is confessing the sins of the house of Israel over, and laying them upon the head of the "scape goat" (The wicked!)

I bless God, that the spirit has taught us, that he is counselling the Laodiceans, to buy of Him, "Gold, tried in the fire", and "white raiment" that the shame of their nakedness do not appear. Yes, our Father has so fixed it, that these prodigals can return to his house, and have rings put upon their hands, and shoes upon their feet, the fatted calf being killed, upon the return of the prodigal sons! But it must be remembered that they were Sons, before they left.—This is why they have the privilege to return. \* \* \* \*

I would just say, that persecutions have not yet ceased in this region. They have had four of us in prison,—I am now at liberty. Three of my brethren are still in the house of correction: But, dear brother, such troubles as these are nothing, compared to what it is, to have Jesus wounded in the house of his friends.

O, I rejoice in God, that you (with Bro. Cook & Bro. Pickands), and others, are willing to humble yourselves and become as little children. You have followed the Lord thus far, but remember that our course is onward. O, my dear brother! My heart is enlarged towards you!—The bowels of Jesus rejoice at your forward obedience. Now let us continue to please our Lord and Master, till he shall appear; that we may have a right to the Tree of Life, and enter in through the gates, into the City. We are not upon a warfare at our own charges. God is our Father! Jesus Christ is our Elder Brother, and he says "Let not your heart be troubled; Ye believe in God, believe also in me. In my Father's House are many mansions." &c.

Yours, &c. WM. GAGE.

LETTER FROM BRO. J. WESTON.

New Ipswich, N. H., Sept. 3, 1845.

DEAR BRO. JACOBS:—

The light never shone clearer to me than now, from God's great Chart, the Bible. I believe we shall see Jesus in a few short weeks. I have been sometimes pained the past summer at the state of the nominally Advent people in this region. One year ago, in almost all the towns in this region we had a good band, now I do not know as ten righteous ones can be found within a circle of fifty miles. I have sometimes wished I was west among the destitute to labor. I have been to several places to comfort and exhort, and those who were once the most forward, and pretend now to be looking for the Lord, have told me they were sorry I came. They had hoped never to have seen my face and eyes again.

Jann in his biblical Archaeology, says that the jubilee trump sounded on the tenth day of the seventh month of the 49th, and that just one year from that time the release was made. This seems to be according to the word; see Deut. 31: 10, and 15: 1, Jer. 34: 14, Ex. 23: 16, and 34: 22. They were neither to sow nor reap in the year of release, and as the sowing time was in the fall it seems plain that the release commenced soon. Courage brother, give the household meat, and you will soon receive your reward from the Master of the house. O! what a change



there will be in a moment, in the twinkling of an eye. One moment sighing for deliverance, the next delivered; one moment praying Lord Jesus come quickly, the next, with Jesus and like him. One moment weeping, the next having all tears wiped away. O what a change in a moment. Well might the Psalmist say, "when the Lord turned again the captivity of Zion were like them that dream." Then was our mouth filled with laughter and our tongue with singing. Ps. 126:1. No, the first moment of our change we cannot receive it, it will be like a dream. We cannot at first comprehend such a flood of glory as will beam upon us. But the glory will be long enough to find it not a dream but a reality.

Ho, ye desponding ones! Cheer up,—one moment the devil may be telling you that perhaps you, so unworthy, will not be admitted, but the next moment you will see that old Serpent chained; cheer up brother, cheer up sister; Jesus will soon come. O how sweet the sound, to hear it from Jesus himself, as we gaze upon his unutterable loveliness.

It is your Father's good pleasure to give you the Kingdom. Come ye blessed of my Father. Jesus will say just so, to that poor soul whom Satan is so troubling now. Yes, Jesus loves you, and you love him; when the devil tells you you don't, tell him he is a liar. Amen.

Yours waiting,  
J. WESTON.

P. S. I wish I had something to send you, but silver and gold have I none. I wish we could have the double sheet the few weeks that remain.

J. W.

#### LETTER FROM BRO. BURLINGHAM.

Boston Mass., Sept. 5, 1845.

DEAR BRO. JACOBS—

I sit down this P. M., for the second time, to converse with you, and my brethren that are scattered throughout the States, by pen, upon the subject in which our whole souls are engaged, That is, the coming of our King.

And first, my brother, none but God himself can tell my feelings, when I saw the "Day Star" coming over the mountains, with the whole truth—fearless of what man could say or do. May the God that has brought us thus far, lead the remainder of the way! My soul was much comforted by the article on the "Sabbath." I was pleased with the spirit in which it was wrote. I see that there is great danger of the enemy driving the children too far. What good can we do the world now! Not any. Then be sure that God calls you to labor on the first day of the week. I am settled on God's word, that the seventh day is the Sabbath of the Lord. There will, no doubt, be many to contend for this day, that will not go into the kingdom, for the reason that they will not walk in all the truth. I have heard some thus contending that the seventh day was the Sabbath, and that this year is the Jubilee, when we all shall go free—and there they stand. But there are those who have made a consecration of their all; They have laid their property on the altar, and then got on themselves. The hearts of such, are pained, when they see how few respond to the call of the laborers for help.

Brethren, you who own houses, and cattle what are you doing? Can you do as the children of this world do, and expect to go into the Kingdom? Who believes what you say? You are deceiving yourselves, to think any such thing. Matt. 13: 44; Luke 12: 33. These commands must be obeyed. We must come back on to the 7th month Cry, Jesus will come this watch, and we must have the matter in our hearts. Profession alone, will be of no use. Hypocrites will tremble shortly; and my prayer is, Lord let the fires burn, and the waters drown.

We have had some trials in Mass. and Maine, but we praise the Lord for them. I have seen nothing that has such a tendency to distract the mind, as the spirit that the Bible calls "Anti-christ." Those that are taken under its influence, at once deny that Christ will ever come again—That he came on the 10th of the 7th month by his Spirit, &c. There are a number around us,

that are teaching this doctrine. \* \* \* \* \*

\* \* The way in which they promulgate these errors, is by taking up the '43 message—the tarrying, and the 7th month, and here, they begin to throw in their poison: But whenever the saints can be warned of their approach, there is no danger if we do our duty. And what is our duty? Before you sit down to listen to any stranger, put the question to him whether he believes Jesus has come,—and whether he is still looking for him in the clouds of heaven. I have just returned from N. H., where I have seen some brethren and sisters, who have been brought under severe trials, by listening to these views from those in whom they have had great confidence in the past. See 2d John 1: 10, 11; 1 John 4: 1-3. Within a few days, I have learned the true rendering of the last text is, "And every spirit that confesseth not that Jesus is coming in the flesh, is not of God, but Anti-christ."

Sometime since, you told us that this doctrine had not got west of the mountains. At that time, there was not one case in Maine, or Mass. But the Devil sees that his time is short, (and that the "remnant" are now separate from the nominal church, and those that say the Lord is coming, but do not do his commandments,) and of course his efforts are now directed against the "little flock."

O come Lord Jesus, and come quickly; and destroy the workers of iniquity. Amen. In regard to "washing feet"—the Holy "salutation"—selling that ye have and giving alms,—God does not want to hear prayers as to what is duty on these points. The word speaks plainly and must be obeyed. Let us be ready to say, "Lo this is our God, we have waited for Him." &c.

CHARLES BURLINGHAM.

#### LETTER FROM BRO. HAHN.

Canandaigua, N. Y., Sept. 10, 1845.

DEAR BRO. JACOBS—

I directed my dearly beloved Bro. Sweet, of Rochester, to request you to send me the "Day Star" which I have been receiving for some weeks. Enclosed I send you \$2.00. You will please continue to send me the "Star." It is giving us the truth. May the good Lord continue to send the pilgrims meat through your humble sheet. I can not now stop and doubt the past dealings of the Lord with us. No, no; I can not, I dare not do it. Bless the Lord, He has been leading us; true, it has been by a way we knew not of. Oh let us be humble, and he will continue to lead us and soon the little flock will receive the kingdom promised.

My dear Bro. when I see many of the pioneers in the cause giving the wicked and scoffers of our hope occasion to ridicule us my heart sickens within me—indeed it inflicts a very severe wound: But bless the Lord, his grace is promised to be sufficient for us under all circumstances.

Many in this vicinity who came up to the 10th could not stand one shake of the sieve—they went through, and many have now become scoffers, and begun to eat and drink with the drunken. The little flock who are escaping, are following the Lamb whithersoever he goeth, and to obey all the commandments, they are rooted and grounded. The Lord help us to be faithful to our posts—not moved away—and soon our King will come and give us the Kingdom.

Yours, in patient waiting for King Jesus.

F. B. HAHN.

## THE DAY-STAR.

CINCINNATI, SEPTEMBER 20, 1845.

Bro. H. Herrick, of Youngstown, Pa., has sent us a "Chronological table," making the first Advent of our Lord, to have taken place in the year 4154, from the creation.

In view of much important matter being laid by of necessity, this also must be deferred for the present.

## THE PAPER.

It will be perceived that the present number of our paper is printed on new type. This has been at an expense of upwards of \$70. These extra receipts this week, have, in part, contemplated this additional expense. Our work is not done upon the principle of, "come out from the world, and be separate." There are \$50 due upon our new printing materials, which we will, no doubt, soon be paid upon the principle of "owe no man any thing, but to love one another."

After having penned the above paragraph, I went to the Post-office, where, among other letters, I found one containing \$100.00 for the "Day Star." It will be published in our next—course double number.

## THE CONFERENCE.

Closed on Tuesday evening last. It has been a joyful, refreshing season to the saints. The attendance from a distance was not large, but those who did come, were filled to overflowing with the love of God. On Saturday, P. M. from 100 to 150 of the friends assembled at the Tabernacle, to follow our Lord's example, and command, to "wash one another's feet." A number of brethren and sisters testified that it was one of the most powerful seasons of "refreshing from the presence of the Lord," that they had ever experienced. The friends from abroad, heartily engaged in this pleasing duty, with one exception.

Bro. Pickands, done the most of the Lecturing during the Conference—never before having been among us. His views on some points of Scripture, differed from the most of those present, but he proved so clearly, that God had laid upon his Great mind to his children, and that it was their glorious privilege to understand Him, that we could not do otherwise than be joyful in his labors. Something of his peculiarities can be seen by reference to his letter in another column. He will also soon furnish our readers with his views on "The judgment." His preaching presented on the two last evenings of the conference, that we have been in the Laodicean state of the church since last autumn, were most powerfully convincing. Many proud hearts were made to tremble, while it is hoped that some Laodiceans have heeded the council, and bought the "gold tried in the fire." Brother Pickands left for home on Wednesday last—purposing to take Marysville in his route. Brother Cook left for Oswego, Ia., the same day.

Our Conference has proved that there is an increase of interest among the members of the household of faith in this section. The congregations were large, solemn, and attentive throughout. Want of room prevents giving a more detailed account. Many of us deeply felt, that was, in all probability, the last Conference we should hold, before sitting down at the marriage supper of the Lamb.

## LETTERS AND RECEIPTS,

For the week ending Sept. 19th.

E. L. H. Chamberlain, .75 and .75 for William Mitchell, & .50 for J. F. Huber; Catharine Smith 1.00; Israel Dammon; O. L. Drake P. M. 1.00; John Johnson 1.00 J. Mann 1.00 O. R. L. Crane 1.00 and 1.00 for Hiram Edson; Charles Burlingham, 6.00 A. G. Dauby, P. M. E. P. Southworth F. Glascock, 5.00, and 1.00, for the "Hope"; Dr. A. Doolittle, J. H. Thomas, Wm. Gage, 2.00; George Wood, .25; A Friend looking for Jesus in the Morning Watch, 5.00; Jacob Muntz .50; F. B. Hahn, 2.00; H. Herrick; John Van Ness Alfred Chase, 1.00; Otis Nichols, 100.00; Dr. Willard, 5.00; Eli Curtis, 2.00; D. Humphries P. M.; J. V. Himes.



# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE BURE WORD OF PROPHECY: WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH  
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR SEASONS."—2 Pet. 1, 19.

C. CLARK  
Printer.

VOLUME 7.

CINCINNATI, SATURDAY, SEPTEMBER 27, 1845.

NUMBER 849.

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### TERMS OF THE PAPER.

Five cents per vol. of 13 numbers in advance to those  
who are able to pay; and gratis to those who are not  
able to pay.

## THE STRANGER AND HIS FRIEND.

A poor way-fering man of grief,  
Hath often crossed me on my way;  
Who stooped so humbly for relief,  
That I could never answer naye;  
I had not power to ask his name,  
Whither he went or whence he came,  
Yet there was something in his eye,  
Which won my love, I knew not why.

Once, when my scanty meal was spread,  
He sat down—not a word he spake—  
Just paring for want of bread,  
I gave him all he blessed it broke,  
And ate, but gave me part again:  
Mine was an angel's portion then,  
For while I fed with eager haste,  
The crust was sacred to my guest.

'Twas night. The floods were out, & blew  
A winter hurricane aloof;  
I heard his voice abroad, and flew  
To bid him welcome to my roof;  
I warmed, I clothed, I cheered my guest,  
I laid him on my couch to rest:  
Then made the ground my bed and seemed  
In Eden's garden while I dreamed.

I saw him bleeding in his chains,  
And tortured 'neath the drivers lash,  
His sweat fell fast along the plains,  
Deep dyed from many a fearful gash:  
But in bonds remembered him,  
And strove to free each fettered limb,  
As with my tears I washed his blood,  
He be baptized with mercy's flood.

I saw him in the negro paw,  
His head, hung low upon his breast,  
His locks were wet with drops of dew,  
Gathered while he for entrance pressed:  
Within those alms, whose courts are given  
That black and white may reach one heaven;  
And as I meekly sought his feet,  
He smiled, and made a throne my seat.

In prison I saw him next condemned  
To meet a traitors doom at morn;  
The tide of lying tongues I stemmed,  
And honored him midst shame and scorn.  
My friendship's utmost zeal to try,  
He asked if I for him would die;  
The flesh was weak, my blood ran chill,  
But the free spirit cried, "I will."

Then in a moment to my view,  
The stranger darted from disguise;  
The tokens in his hands I knew,  
My Saviour stood before my eyes!  
He spoke, and my poor name he named—  
"Of me thou hast not been ashamed,  
These deeds shall thy memorial be;  
Fear not! thou shalt them unto me."

### Letter from Sister Cook.

Orwego, Ind. Sept. 13, 1845.

DEAR BRO. JACOBS:—

I have long wished to bear my testi-  
mony to the truth before the world, could I em-  
brace it by my voice; but more especially do I

wish now to speak to the scattered and down-  
trodden followers of Jesus. It is my happiness  
to be of this number, and to encourage and  
strengthen the things which remain, that are  
ready to die, am I now induced to take my pen.

When I embraced the Advent faith it was be-  
cause the word of God most clearly and plainly  
taught it. I did not at first apprehend it was to  
cost me all that I counted dear on earth; but as  
time advanced, I began to realize in my experi-  
ence the truth of the Saviour's words—"Except  
a man forsake all that he hath he cannot be my  
disciple." My husband was then Pastor of a  
very dear people, enjoying their confidence and  
affection as much as any man ought, until he be-  
gan to tell them the Saviour was coming to re-  
ward all his waiting people; then they became  
offended and walked no more with him.—Thus  
counting themselves unworthy of everlasting life;  
having rejected the truth, God has justly rejected  
them, and left them to hardness of heart and  
blindness of mind. Like the heath in the desert,  
not knowing when good cometh.—I prayed and  
wept in secret over that people—I besought the  
Lord again and again for them, until Jesus plainly  
shewed me by his Word and Spirit, they were oc-  
cupying just the place the Scribes and Pharisees  
did at the first Advent—what they found fault with  
as the "Carpenter's Son," was now in the same  
pride of heart called "Millerism."

I loved that church, I loved the Baptist denom-  
ination. I had sacrificed my dearest earthly rela-  
tives to become a member of that body, they were  
my brethren and sisters, and I loved them as  
such, and had often said in my heart—"Thy peo-  
ple shall be my people, thy God my God, where  
thou dwelt, there will I die, and there will I be  
buried;" but the truth, written upon my heart as  
with a pen of iron, compelled me to leave them,  
and I felt then that I knew something what it  
was to pluck out a right eye, and cut off a right  
hand; but Jesus was with me, his truth sustained  
and comforted me. I was surrounded in my home  
with all that I could ask, for my comfort or my  
happiness, but I left it all for Jesus' sake and  
went out, not knowing whither I went; and to  
the praise of his grace, be it spoken, I now  
rejoice that I am a pilgrim and stranger in the  
earth, not having any continuing city, or abiding  
place.

Glorious freedom! I have often shouted, He  
whom the Son maketh free is free indeed. I have  
now no sectarian bands to prevent my reading or  
believing my Bible, and rejoicing with all my  
heart in its glorious, and soul-cheering truths.  
Not one step of the past would I retrace, but pray  
for grace to follow on in the narrow way, if I may  
but be numbered with those who "follow the  
Lamb whithersoever he goeth."

It is my song of praise that God has not left  
me to take any man for my leader or "pioneer"  
in this thing, neither have I followed a cunningly  
devised, fable, but the plain word of the Lord,  
which cannot fail.

I feel, my brother, that God has, and is still  
loading us on most gloriously, and will ere long  
plant our feet (if faithful to the end,) within the  
gates of the New Jerusalem, where we shall go no  
more out for ever. Well might we in this day  
be discouraged, if we had followed those who have  
been esteemed leaders, when we see them turn-  
ing aside on the right hand and on the left to  
seek their own honor and that which comes from  
man. O how painful it has been to me to see  
these things, but our God will make it all straight  
by and by. He alone will be exalted in that day;  
but "he that exalteth himself shall be abased."  
In looking over our papers from week to week, I  
often ask myself, Where are our watchmen, that  
were so bold and fearless in the ranks of '43?  
Why have we now so few to give the trumpet a  
certain sound? Where are our brethren South-  
ard, and Brown, and Hersey, and Batchelor, and

a host of others that might be mentioned? Are  
they willing to take the responsibility of shun-  
ning to declare the whole counsel of God? "If  
any man lack wisdom let him ask of God who  
giveth liberally and upbraideth not," and Jesus  
says, "Lo, I am with you always, even unto the  
end of the world."

Was it not right to preach and believe in '43?  
Yes, I say, with all my heart, though our infer-  
ences in what was to take place might be wrong.  
Yet God has brought us to the termination of  
those majestic periods and opened upon the world  
a more rapid, accurate and striking fulfillment of  
his word than has ever been witnessed since the  
days of the first Advent. Now I have no desire  
to have it any different.—God is working in his  
own right way,—his word is being fulfilled,—  
soon Jesus will come, & all his people will then be  
rewarded,—the whole creation delivered from  
the bondage of corruption and brought into the  
glorious liberty of the sons of God. Is not this  
worth waiting and toiling for, yea and suffering  
too, if Jesus can thus be honored. I cannot tell  
you the sweet peace and confidence I have in  
God: His word is truly a lamp to my feet, and a  
light to my path. The future seems all glorious.  
A few more days of trial, and the dear waiting,  
longing ones shall come into their inheritance.

When I read Bro. Snow's letter to you, in the  
last "Day Star," my heart sunk within me, and I  
could only repeat the apostolic injunction, "Let  
him that thinketh he standeth take heed lest he fall."  
We do most heartily sympathize with  
you in your many trials, and our prayer is that  
God may give you grace to be faithful to the  
end.

We had a very charming interview with our  
brethren in Laporte Co. At Kingsbury, there is  
a very faithful band, they had been somewhat tried  
by a difference of opinion relative to some things  
taught. My husband preached the word to them  
three Lord's days, which was received with all  
readiness of mind, like the noble Bereans they  
searched to see if these things were so, and before  
leaving we had a very sweet season in commem-  
orating the Lord's death till he come, and in wash-  
ing one another's feet. To this last command  
they had felt some objections, but all were blessed  
in obeying.—They are enjoying the labors of our  
brethren G. and N. M. Catlin.—Few bands are  
more highly favored;—most in this part of the  
country are without the labors of any one, and it  
occurs to me, a blessed privilege to feed and com-  
fort the scattered of the flock.

I never knew my husband more happy in hope  
and firm in faith than at this time. His labors  
are constant and arduous; notwithstanding his  
frequent ill turns, he seems to rise from every  
one with increased ardor to go about his daily la-  
bor. My mind often reverts to the scattered fam-  
ilies and flocks it was my privilege to visit in  
traveling with him in the far west—most gladly  
would I again cheer them on their way. May  
the great Shepherd of Israel keep them blameless  
unto his coming and Kingdom. I trust you are  
enjoying the presence of the Master in the Con-  
ference. Our prayer is for you, and kind remem-  
brance to all that love our Lord Jesus Christ.

Yours, in hope,

L. F. COOK,

My anticipated journey to the east will  
probably have to be given up: Though I longed  
much to see the friends before the 7th month—  
having many things that I wished to say to them.  
I felt as though I could hardly be denied this  
privilege, but the Lord's will be done. If the  
way is not opened for me to go, Bro. Cook will  
go—probably as soon as the latter part of next  
week.



## Letter from Bro. Barry.

DEAR BRO. JACOBS:—

I intended to write you a letter, but cannot now.—Will you read this article and publish it if you find it correct? Be sure and read Mat. 1: 17; then ver. 11, 12, with the margin, and you will see the captivity was in the days of Jehoiakin, and not Jehoiakim;—that it began in 598 B. C., and not 607—or 606. Be sure and count the generations of families, first from Abraham to David—then to the captivity.

## THE JUBILEE TRUMPET.

That this trump was sounded on the tenth day of the seventh month and in the 49th year, is evident from Lev. 25: 8, 9: And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths shall be unto thee forty-nine years; then shall thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month. It is also evident the release was at the first of the 50th year. Lev. 27: 17, 18, 21—24; Eze. 46: 16, 17; Lev. 25: 39—41; Jer. 34: 14. The question now arises, if last fall we had the antitype of this trump, could the coming of Christ to release his saints be delayed beyond the first month? To define my present views, and, if possible, strengthen the faith. I would ask another question: Does the Bible teach that the elect of God will return to their own land the same year in which they are redeemed from their bondage or made immortal? I think the most of my brethren will at once say, No! Some will say a longer, others a shorter space, will elapse. Provided, then, there is in the antitype a longer space of time between the release or resurrection of the captives and their return to their inheritance—i. e., the earth, why may there not be a longer space between the trumpet of the jubilee and the release or "deliverance of every one found written in the book?" If the first is admitted, the last may be believed, and tend to explain why we yet are in bondage. Some think Christ began to sound this trump, and refer to his words in Luke 4: 18; he said, This day is this scripture fulfilled—quoting, not from Moses in Lev. 25: 9, but from Isaiah 61: 1. Again: did the resurrection come in six months after Christ spoke those words? Each will say it did not! Then such will confess more time in the antitype, between the trump and release, than was in the type.

Once more. Joel speaks of a trumpet to be blown before "the day of the Lord," that it would declare "the day of the Lord cometh"—"It is nigh at hand," and its effect would be, the inhabitants of the land *then* tremble. Joel 2: 1. If the 10th day cry did not fulfil this in all its parts, then it was not the antitype of the Jubilee trump when all males used to be in Zion! I would be glad to receive better light on this verse. One thing is clear, such as admit the Lord's coming is near, must confess this trump has sounded; for it was to proclaim "The day of the Lord cometh; it is nigh at hand." What this testimony before me, I still believe that last fall we had the antitype of the Jubilee trump—that in seven or eight years after the resurrection, the glorified saints will return every one to his inheritance. See Lev. 25: 13; Jer. 12: 12. The reason for this last view was given June 13, No. 12, in the article of Gog and Magog.

I have recently felt a great reluctance to write for the press: 1st. Because already too much is written; and 2d. Many seem to be so shut up against searching "what time and manner of time" for the glorious coming of our Saviour. But I have concluded to pen three articles for the consideration of any that may receive profit from them. I would here repeat, 1st, Israel were seven years in subduing their foes; then they took their rest. Paul in Heb. 3d and 4th chapters, seems to present that event as a type of God's elect, taking their rest, the works of which rest were finished from the foundation of the world, Heb. 4: 7; Matt. 25, 34.

2. Between seven and eight years were spent from gathering of the stones, pillars, &c., to the completion of the temple of Solomon in Palestine; which temple was a type of the saints, 1

Ohro. 17: 11—14; Luke 1: 33; Zech. 4, 6—9; 6: 12—15; Eph. 2: 12—22; 12. So the angels will gather the elect now scattered, but prepared for the Lord, and after the time specified will they be planted or established in the land of Israel. 1 Kings 6: 1—36.

3d. Ezekiel 37: 10, speaks of the release of God's army of saints; then, in 39th chapter, of seven years in destroying the wicked and their implements of war; and then he speaks of seven literal months employed in burying those who fall in that battle, and says three times, *thus shall they cleanse*, not the whole world, but "the land of Israel." As to where it is located, see Matt. 2: 19—21. He closes this chapter by describing their safe and prosperous state in their inheritance. The above proofs, if correct, teach that the Lord will appear and glorify his saints seven years at least before the land is dwelt on or has completed its full number of sabbaths. Now, if we can determine when those sabbaths began, we can tell where they end; and of course, in what year the Lord will come.

"In order to realize the force of this type, we must notice that as seven days constitute a sabbath, so seven kinds of sabbaths form a complete round of sabbaths, and carry us up to the perfect sabbath.—Seven sabbaths are complete."

"1st, Is the seventh-day sabbath. Exod. 31: 13—17.

"2d, Is the fiftieth day sabbath. Levit. 23: 15, 16.

"3d, Is the seventh week sabbath. Deut. 14: 9, 10.

"4th, Is the seventh month sabbath. Levit. 23: 24, 25.

"5th, Is the seventh year sabbath. Levit. 25: 3—5.

"6th, Is the fiftieth year or jubilee. Levit. 25: 8—13.

"7th, Is the fiftieth jubilee, and may be called the antitype of all other sabbaths. This will take no less than forty-nine times fifty years, which is 2450 years, to bring us to the great Jubilee, of which all others are but the shadows or types. The next question which remains to be settled, is, to know when this time began."—MILNER.

Numerous articles have been written on the date of the 2450 years, and they quote various authors to prove that they began B. C. 607. The "Morning Watch" of Feb. 13, 1845, says, "We reckon the 2450 years of the great Jubilee from the captivity of Jehoiakim in the fourth year of his reign," but on reading carefully the following texts the reader may see that date is wrong, and may also see some evidence that B. C. 598 is the true date to begin this period. Eze. 40: 1, says, In the 25th year of our captivity, in the beginning of the year, in the tenth day of the month, but in the 14th year after the city was smitten, the hand of the Lord was upon me. Mark, Ezekiel says, our captivity began 24 years and ten days ago. What is the conclusion? Evidently that the captivity began ten years prior to Jerusalem's destruction. Now let us examine the dates as given in the Bible on these two events: 1st, the chronology of his "vision (Eze. 40: 1,) is 574," 14 years back would be 588. Then Jerusalem was destroyed, Eze. 33: 21; Jer. 52: 5—15. Ten years previous to that Judah was carried to Babylon, and the land began to rest, which was in B. C. 598.

Proof. In the days of Jehoiakim, the King of Babylon came up and subdued him, and he was Nebucadnezzar's servant three years; 2d Kings, 24: 1, 6. He died, and in 599 Jehochin, his son, reigned in his stead; verse 9. And he did that which was evil in the sight of the Lord according to all that his father had done; verse 10, 16. At that time Nebucadnezzar came against the city, and his servants did besiege it, and Jehochin, the King of Judah, went out to the King of Babylon, he, and his mother, and his servants, and his princes, and his officers, and the King of Babylon took him in the eighth year of his reign. His 1st year was 600—see Jer. 25: 1. Thus, his 8th year must have been in 593. And he carried out thence all the treasures of the Kings house, and cut in pieces all the vessels of gold which Solomon, King of Israel, had made

in the temple of the Lord. And he carried away Jehochin to Babylon, and the Kings mother—and his wives—and his officers—and the mighty of the land, even ten thousand carried he into captivity from Jerusalem to Babylon. Here appears to be the event, and also the date that marks the commencement of the 2450 years, at the end of which Abraham and his seed inherit the Promised Land; Lev., 26: 42—43. Should this evidence prove correct, our Lord will soon be coming; for 598 and 1852 make 2450 years.—Thus, this year would be the year of release; he take 7 from 1852, and it leaves 1845. From this view of the subject, I see no way to avoid the conclusion, that last year we had the trumpet of the Jubilee—this year we shall have the resurrection—and in 1852, the jubilee when the saints shall inherit the earth and dwell therein forever Ps., 37: 29. Isa., 60: 21.

Finally, beloved brethren, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come, before the day of the Lord's anger come upon you, seek ye the Lord. All ye meek of the earth which have wrought his judgments, seek righteousness, seek meekness—2d Tim., 2: 25, 26. What will be the result? It may be, ye shall be hid in the day of the Lord's anger; Zeph., 2: 3. Isa., 25: 6, 13.

THOS. F. BARRY.

Rochester, N. Y., June, 23, 1845.

## Letter from Bro. Pomeroy.

Cleveland, Sept. 2, 1845.

DEAR BRO. JACOBS:—

After getting well tired out with the ordinary business of the day, I was meditating this evening on some of the things pertaining to the Kingdom, and immediately resolved to write you a few lines, though it is already late. If I do not seize the present moment I do not know when I may get time again. I wish to follow out a simple train of thought in a very brief manner, and you may perhaps find time to examine the subject further, and may find some light that would be for our edification & the glory of God. I want to answer three questions scripturally—viz.

1st. What is the Sanctuary?  
2d. What is the cleansing of the Sanctuary?  
3d. When is it to be cleansed?

First, What is the Sanctuary?  
In the Law of Moses after the passage of the Red Sea, Ex. 15: 17, we are told what it is, and this is confirmed by the following passages which I will give you to examine, viz., Psa. 136: 13, 14—18; 78: 54; Isa. 63: 17, 18; Dan. 9: 17—19. It seems very clear from these passages that the Sanctuary to be cleansed, is it at Jerusalem in Judea! This will appear more fully as we proceed.

Second, What is the cleansing?

1st, How is it polluted? Ezek. 22: 24; 36: 17, 18; Dan. 9: 13. From the last reference we see that the Man of Sin has something to do with polluting the Sanctuary, or I should say the Roman power is a fulfillment of Deut. 28: 49—52, and finally polluted by the hosts gathered against the Holy City at the pouring out of the 7th vial, Rev. 16: 16; Joel 3: 1, 2; 11—17; Zech. 14: 1, 2. Thus the King's and nations (of Christendom) are to be gathered against Jerusalem, and in all these is the very spirit of Anti-christ,—of the Man of Sin, of the "transgression of desolation" of the Devil.

Now how shall the Sanctuary be cleansed? See Isa. 1: 1, 24, 25—28; 4: 3, 1. Now turn to Rev. 16: read carefully from the 15th verse to the end of the chapter, and you see at once how and when the Sanctuary will be cleansed; also Zech. 14: 3; Until then, both the Sanctuary and the Host will be trodden under foot, before the saints have been caught up on the sea of glass! Rev. 15: 1—4, With the Lord they come and execute the "judgment written," this honor have all the saints. Now right here I want you to compare closely the ten following passages—viz. Lev. 16: 15—17; particularly the 17th verse, (also Luke 1: 10;) with Rev. 15: 8; and now if there is any force in the types and shadows of the heavenly things, can the Sanctuary or "tabernacle of



the congregation" be cleansed before the pouring out of the 7th vial? It seems to me not; but I have not had time to examine this as thoroughly as I wish, and therefore, have written my thoughts to you, hoping that you would take up the subject and see if there is light and truth here. And I want you to notice one historical fact (I believe) relative to the dealings of God, viz., the time since he chose a people out of the nations of the earth, that is from Abram, his judgments have been poured out upon those nations who have afflicted his chosen people,—witness the destruction of the Egyptians, Assyrians, Babylonians, Medes and Persians, and so will it be with the remainder of the nations embraced in the visions of Daniel. And the beasts of Dan. 7th, the great and terrible beast only remains, and that is the Roman power and its subsequent divisions,—it is those powers, the Kings of the earth, the powerful ones indeed of the earth, who lord it over the rest of the nations, the Chinese, Hindoos, and other heathen nations; it is upon the hypocritical, Christian nations, who sit in the temple of God, that will be visited with destruction at the coming (appearing) of the Lord and all his saints.—See 2 Thess. 2: 1-8; How clear!

It is quite late, and I must close. I want you to give this subject a thorough examination. If this view is true the 2300 days have not yet ended. It looks like the truth—at all events it may be the truth.

We are getting along here pretty much like the rest. Trials follow each other thick and fast: It is only thus that we can be kept from taking root in this our natural soil. The Lord knows how to deliver his chosen from this evil world: It is indeed grievous and hard for the time being, but it even now yieldeth the peaceable fruits of righteousness, (that of the Lord Jesus Christ, for we can now see and feel, as never before, it seems to me, that we have none of our own,) and afterward it will yield a far more exceeding and eternal weight of glory.

Adieu. The Lord grant it in his time.

Most affectionately, your brother.

T. F. POMEROY.

\* The time in which it will be done may also be seen by referring to Ezek. 22: 19-22—there is a cleansing process for you. See Ezek. 20: 33-44, and the manner.

#### Letter from Bro. Dammon.

Boston, Sept. 6, 1845.

DEAR BRO. JACOBS:—

Feeling yet interested in the Israel of God, I love to hear from the dear children that are scattered abroad in the different States. Truly it is a trying time,—trying in every sense of the word. A time when brethren feel the effects of the unholy influences passing around us. And who ever knew a moment when there were so many unholy influences, as now? My dear Bro. where are we, if not in the day of God, or in the "day of vengeance of our God," and the "year of the redeemed?" So then we may conclude that Satan has come down with great wrath, and his last struggle to deceive the children of men will be with God's dear children. After travelling out so far from the world, and the church, and have been scourged in the periodicals of the day, in the different societies with which we have been connected—then, after that, we must have another beating from those who could not believe "the door was shut." That, you know, we could bear very well. Thank God, that we were counted worthy. In passing through all these different times of trial and persecution, we were made very nigh to each other, while we stand out on the commandments. We have really loved each other, and thought ere this, that we should certainly have gone into the kingdom together; but we need patience. We have not been without trials all the way, hither, neither shall we. I am of the opinion that those who have not trials now, are bastards, and not sons: This is my humble opinion. Oh, how much deception there is in the world now! Lord save me from it, is my prayer. The thing that has come up now, to distract God's children, is the worst that I have yet seen. It

is what some call "spiritualism;" but I call it "Anti-christ." I have been up in New Hampshire, and as I passed through the country, I called at Athol, Manchester, and New Boston. In all of these places, I have found this unholy influence deceiving God's children. Of all the deceptions that I ever saw in all my travels, this beats all. There were some that threw off the influence by deciding to stand on Bible truth in the name of the Lord God. I had the privilege of standing up for the truth in New Hampshire. Unworthy as I am, I feel it to be my duty to stand stiffly for the truth wherever I go. I also feel it important to live it.

My dear brother, I wish to say a word relative to the strictures of Bro. Snow, on a former letter of mine. I thank the Lord for the kind reproof you gave me in No. 5, of the "Day Star." I hope to be always ready to receive reproof from God's dear children. I see that I did not take the most wise course, when I assigned one reason, for not writing to the "Standard" until I had asked Bro. Snow, more fully to explain himself on his little note. In as much as I have stepped aside from the Bible in this respect, I am sorry, and hope all God's dear children will pardon me.

It is my aim to walk in the light of Bible truth, and while I thus profess, I want to enjoy the influence of the Holy Ghost, and keep the unity of the Spirit in the bonds of peace. I am satisfied the brethren do not love the good Lord enough; hence they do not love one another as they should. How are we to stand when He appears, if we are not perfected in love—sanctified through the Spirit; for His word is truth. I praise God for the truth, and that I stand at the judgment of God and not man; and while all manner of evil has been spoken against me, I could rejoice. I should have been glad to inform my brethren of the particulars of our journeyings in the east, if I had thought they would have received my testimony. Because I have kept the commandments, and stood up for the slighted truths, I am blessed with persecution. I thank the Lord that I have no disposition to curtail one mite of the truth. We must have it. It is no time to daub with untempered mortar. The old archer stands up and tries to coax us; and if that wont do, he will try to scare us; if that wont do he will try to deceive us. The question is, what shall be done? Stand up straight for the truth, all ye servants of God. Speak out loud and long; so that every one can understand. Speak out of the heart, having every word seasoned with grace. I am satisfied that there are but few who realize the position which we take on the Sabbath of rest; when we should rest from all of our labors of a worldly nature, and also that kind of labor that we was once engaged in—the salvation of souls: Also, die to all selfishness, carnality, pride, and popularity. I am satisfied, dear brother, that the Lord meant all that he said, should be fulfilled.

Be humble, for there is a great deal depending on your humility and perseverance in this last moment of time. A very little longer and all is over; so farewell in the Lord.

Yours, in love till the King comes.

ISRAEL DAMMON.

#### Letter from Sister Southworth.

Cleveland, Sept. 6, 1845.

DEAR BRO. JACOBS:—

It is written, John 18: 37; "To this end was I born, and for this cause came I into the world that I should bear witness to the truth. Every one that is of the truth heareth God's words."

As there are a few that bear witness to the truth, that except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you; I feel it would be a privilege to add my humble testimony, weak and imperfect as it may be, with our beloved Bro. Cook's, that none but such as are united to Christ, by a living faith, can be members of his body; for it is by faith we are grafted into the vine, or body of Christ. "The righteousness of God is by the faith of Jesus Christ unto all, and upon all that believe." Abraham is not, as many have supposed, the father of

believers and their offspring, but of believers only—though they be not circumcised but with the circumcision of the heart, and who walk in his steps. Please read Rom. 1: 2, 3, 7.

Again, "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto you ye must be born again." The children of the flesh then cannot be the children of God unless they are born of the Spirit. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise," by nature the children of wrath, but saved by grace through faith, His workmanship, created anew in Christ Jesus." For he that is in Christ is a new creature. For death has reigned from Adam to Moses even over those that have not sinned after the similitude of Adam's transgression, consequently then, must redemption be by the blood of Christ, and it is obtained by trusting in him. Eph. 7: 1-13.

Who will be in the first and second resurrection? Let the book of truth answer. The hour is coming when all that are in their graves shall come forth: Mark the characters which show who are the *all*, they that have done good unto the resurrection of life, and those that have done evil unto the resurrection of damnation. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12: 2. For as in Adam all die, even so in Christ shall all be made alive; (all that are in Christ,) but every man in his own order: Christ the first fruits, afterwards they that are in Christ at his coming: He that is in Christ is a new creature. And so in the dispensation of the fulness of times he will gather together in one all things that are in Christ.

You will see again (Mat. 25:) who these are that inherit the Kingdom.—They are the good and faithful servants.—Those that go away into everlasting punishment are such as have had talents committed to them, but have failed to improve them. For this is the condemnation, that light has come into the world, and men have loved darkness rather than light, because their deeds were evil. See again, in the parable of the Wheat and Tares, to which is likened "the kingdom of Heaven." But two characters are included, that grow in this field, and "the field is the world," and at the end of the world they are separated while the "Son of Man sends forth his angels and gathers out of his kingdom all things that offend and them which do iniquity and casts them into a furnace of fire" &c. Then the righteous shine forth as the sun in the kingdom of their Father. "Who hath ears to hear, let him hear." John beheld a great multitude which no man could number, out of all nations, who had washed their robes and made them white (not those whose robes had already been white) in the blood of the Lamb, &c. Rev. 7.

O it is precious to believe every word, and not let any earthly ties prevent the light of truth shining upon our hearts. Christ is the bread of life, and by eating this bread we may live forever. How can any who do not feed upon this bread have eternal life? If they can, it may be Universalists are right, and all will be saved. My brethren, let us endeavor to tear away all the rubbish which human creeds and teachers have led us to believe, and receive with meekness, the ingrafted word; and not be hearers only, but doers; for such only, have a right to the tree of life, and will enter in through the gates into the city.

Your Sister, looking for the mercy of God unto eternal life.

E. P. SOUTHWORTH.

Some noise was made in this City, by the Methodists, about Bro. J. J. Goldsmith, of Springfield, Ill. having abandoned his family under the influence of the "Millerite delusion."

It is all false! He returned home from here by the most expeditious route, immediately after our Conference closed.



## THE DAY-STAR.

CINCINNATI, SEPTEMBER 27, 1845.

## THE PAPER.

Lest the extra amount of receipts in our last number—should cause a backwardness among the friends, in sending in of their substance to sustain the paper; it may be proper to say, that the whole amount has been expended in paying for the materials of our office, and in issuing the past, and present numbers.

A reason for sitting up an office at this time is, that at this season of the year there is a difficulty of hiring our paper published in another office without great inconvenience, and considerable addition to the expense, of what it now costs. This reason, however, would not have been sufficient to induce us to establish the office: A friend offered to lend the money for the purpose—without interest, and give us our own time to pay it. This was done; but, the means immediately came from another source, and the borrowed money was repaid. This matter, mysterious to us, the Lord himself will soon explain.

Bro. D. Truesdell, who has stood by us since last autumn, in issuing this paper, still does the work.

Though a double number is published this week, our friends think it advisable only to publish such matter as is important to the present crisis: and if it fills a double sheet, it will be issued in such form, as it costs but little more now, to publish the double number, than it did the single one before.

## + THE TWO COVENANTS. +

[CONTINUED FROM NUMBER FIVE.]

As we have seen, it was within the compass of that eventful year—marked at its commencement by the circumcision of Abraham's household, and at its close by the appearance of the promised seed—that Sodom and Gomorrah, and the cities of the plain were destroyed by fire—and the coming of the Son of man is to be like that, Luke 17: 29, 30.

Before Lot went out of Sodom, it is worthy of note, that after the mob were smitten with blindness—"they wearied themselves to find the door." Gen. 19: 11, Lot knew where the shut door was, and what it was; and "them that were without" knew that there was a separation between them and Lot's household, and they sought to break it down—for no good purpose either; but their blindness prevented. Those who are now blinded, seek to get at a shut door—a door that has shut out all access to the world, but what for? not to benefit the world, as all their efforts very clearly tell. They may claim this, but "actions speak louder than words." Their efforts are aimed directly at somebody else besides the world:—They want to get at those who have God's messengers in their houses—who have been engaged in this "indecent" feet washing business: They want to get at them, to destroy their influence.

All their stories are of the same character—as much so as if they were stereotyped. They run something like this, "The cause in this place has suffered much from fanciful interpretations of the scripture,—the delusive doctrine that the door is

shut; and the unseemly practice of feet washing, kissing &c. but through the faithful labors of Bro. A—it is recovering from the severe blow it has received, and will ere long occupy the prominent ground in the community that it has done." Thus they are "wearied" for they very well know that if all things are not as pleasant within doors as could be wished, they are certainly no better "without."

While those without are thus engaged, the talk within is different. (Gen. 19: 12.) "Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place, for we will destroy this place." Lot went out (notwithstanding the shut door) and spake to his Sons-in-law, &c.—he told them, as he had been directed, that God would destroy the place—but all to no avail.—He seemed to them as one that mocked. A door of access to them, was closed much more permanently than the door of his house. Lot was wise enough to learn a lesson from this effort, for when he saw that he could do them no good, he let them alone—"Let them be filthy still."

He was willing to heed the message of God, and with the little company at home—but a part of his household, he turned his back upon the rest, and sat about the work of preparation to leave the devoted city; so that by the time "the morning arose," he started (though lingeringly, like too many of us) with his eye upon the mountain.

As the awful hour of destruction drew near, the messengers became more in earnest—they even laid hold upon them, and brought them out the city.

After this wide separation had been made between Lot and the Sodomites, the angels were careful in their instructions, that the alliance should never again be formed. "If it don't come" quite as soon as you expect, go back and preach to these Sodomites again! No, No; no such instruction as this, but, "Escape for thy life; look not behind thee, neither stay thou in all the plain." Moses might say, "stand still and see the salvation of God," when he was commanded thus to say; but Lot was under equal obligations—(not to stand still) to go forward—escape for his life: and it is the days of Lot, and not Moses, to which our Lord likens his Second Coming.

Lot, must be a representation of the Laodiceans to whom the Lord makes the last offer of mercy, that is made to our race. (Rev. 3: 20-28.) For Abraham, if ever in Sodom at all, was not in it during this important year, neither at any time did he manifest any sympathy for Sodomites:—and it was in answer to the intercessions of Abraham, that Lot was delivered.—Gen. 19: 29, It was not till after this work of fire that Lot went up out of Zoar, and dwelt in the mountain," where God first directed him to go.

Again, it was during that year, that there was such a dispute about Abraham's wife, Sarah. Because the household were not agreed as to what kind of a representation should be made of "Sarah" before the Gentiles—Abraham himself lowering his dignity to call her his sister—occasion was thereby given for the heathen to set up unwarrantable claims, and he had well nigh lost his wife. Since the circumcision of the whole household, there has also been a strange jargon about the "Jerusalem which is above and is free," which City, Paul tells us Sarah represents in the allegory. Some tell us that this "New Jerusalem" is

a symbol of the church, and no "mother" at all; and the children of the "bondwoman" have wonderfully increased their strength. Almost the entire company of apostate Adventists have joined the children of the bondwoman in pleading for old Jews, and old Jerusalem.

This matter, however, became rectified.—Abimelech and his subjects, as the whole mass of apostates will do, yielded their claims—did then homage,—as the synagogues of Samaria are to come and worship before the feet of the children of Abraham, that are such by faith.

The anxious enquirer after truth, can carry out this subject, while he reflects upon the events of the passing year—now almost to a close. Read ch. 20: 18, and then at "the set time"—one year from the opening of the covenant, Sarah brought forth her "only begotten son": And this is a joyful hope, that in just one year from that memorable circumcision of heart in the 7th month, 1844, the "Jerusalem which is above, and is free, and is the mother of us all" will disclose to view the King of Zion, as Paul has explained the allegory in Gal. 3: 16; 4: 26, 27.

## THE FORM OF TRUTH.

Bro. Marsh, stated some time since, that the argument against washing the saints' feet in a social capacity, was all on one side; and wished us to publish his long one sided argument: But as it was such a perversion of our Lord's plain words, we could not see it our duty to do so.

He accuses the "Star" of giving the arguments in favor of that doctrine, and of withholding his argument against it. But let this Brother remember that we do not claim to have given any strong arguments of our own.—We have contented ourselves with holding up the long neglected words of Jesus, as an only argument on this subject. And he must permit us to ask again, what he means? Does he want us to publish his argument as an offset to the words of Jesus?—for some more of the little flock should "do" these things, and be happy!

"We give," says he, "the command to wash one another's feet, a literal interpretation, and not a 'mystical' as Bro. Jacobs intimates; but we do not think it requires us to wash one another's feet as a church ordinance, but as an act of domestic or individual hospitality." Now if Bro. Marsh will proceed to tell us the time, place, and circumstances, under which Christ gave that command, and then tell us from the authority of Christ himself, how he makes this command "an act of domestic or individual hospitality," and the Lord's supper "a church ordinance," without mysticizing the scriptures,—the question, what does he mean? will be answered.

Again, Why does he intimate that I have judged him "for an honest difference of opinion?" I have no difference of opinion with Bro. Marsh,—the difference appears to be between him and my Lord, whose words alone, I have plead as authority in this matter: Or rather, it hath happened unto him according to my Master's words, "The word that I have spoken, the same shall judge him in the last day." Why talk of an "honest difference of opinion" with the plain words of Jesus in your hands?

☞ "The Hope within the veil" has not been received at this office, for the last two weeks.—What is the matter!



☞ The articles of Bro. T. F. Barry, and Bro. T. F. Pomeroy, in this number, are published without the careful perusal that they have requested for them. A press of other duties has prevented. The article of Bro. B. was published in the "Voice of Truth" last June, and is given at this time, in our paper, at his request. If it is true, it forms another link in the great chain of evidence that the Lord will come this year.

#### Letter from Bro. Pickands.

Marysville Sept. 20, 1845.

DEAR BRO. JACOBS:—

After leaving you on Wednesday morning last, I had a pleasant ride in the Car to Xenia, where we arrived at 12 o'clock, noon, and found brethren Strong and Cherry, waiting for me. After dinner we rode to Vienna, where we spent the night, and next day reached this place by half past one o'clock. The journey was very pleasant in respect of weather, roads, scenery, and company. We had many pleasant recollections of the Conference, and the excellent brethren and sisters we had left—to meet no more till our Lord shall come.

We were unanimously agreed that the Conference just closed in Cincinnati, was by far the most delightful and profitable meeting of the kind we had ever attended. It certainly was so to me, although I have greatly enjoyed other Advent Conferences, and all along had great privileges; but, these brethren and sisters, who are shut out from much intercourse with others of like precious faith, and surrounded continually by those who scoff at our hope,—these brethren and sisters had a perfect feast. It is an epoch in their lives of great importance, and would be long remembered if time should continue. We hope—if earthly scenes are remembered and talked of in the New earth, this blessed meeting will be among the cherished recollections in that better land. A dash of sadness mingled in our joy when we reflected on the shameful and fatal backslidings which had occurred in the ranks of the faithful; but, with heartfelt gratitude to God, we welcomed the goodly number who shall hold fast the reality of their hope. I doubt not you and the dear brethren and sisters of your city, will agree with us, and all who attended from abroad, that we never before had a meeting more profitable to ourselves, or more to the glory of God's rich grace.

There was a manifestation of strong faith and glowing hope, and perfect love, truly delightful. Notwithstanding a difference of opinion on minor points, which had free scope: there was the utmost charity and teachableness,—no appearance of the spirit of dogmatizing, no harsh censoriousness towards brethren, but in every one the utmost solicitude to procure the unity of the Spirit in the bond of perfectness. My own strong impression is, that the brethren and sisters, generally, who attended that Conference are most decidedly and rapidly growing in grace and preparation for the coming of the Lord.

The feet-washing meeting on Saturday afternoon was a most remarkable season, peculiarly rich in exhibition of all the Christian graces—and furnishing an answer of the very strongest and most satisfactory kind, to the unfair and unchristian cant's of our eastern brethren on the subject of washing the saints' feet.

If I were not well convinced that these brethren are sadly backslidden and in the dark, I should wonder at their strange perversions of scripture. I can hardly refrain from the expression of surprise, when I see Bro. Marsh resorting to the same unfair and unsatisfactory quibbles and sophistry, on this subject which he used to accuse the Pedobaptists of resorting to in defence of their papal superstitions. He could plainly see what the scriptures teach respecting Baptism, and wondered why we could not—now he has taken the place we formerly occupied, and in all mock gravity tells us he has even tried to believe this to be a christian ordinance! If he had said he has tried hard and successfully *not* to believe it,

he would have come nearer the truth, and we could more readily have believed him. He must excuse us if we doubt him, when he says he was anxious to believe and embrace this humbling, mortifying, and trying command of our Lord.—Why, everybody knows a man can believe just what he wishes to have true, for if he can't find evidence he will make it, and indeed, he seems to think we do wish to believe feet-washing to be our duty, and are determined to have it so. Now, I suppose he will not allow the practical results to be any evidence of the propriety of the act, for he knows very well that the uniform and universal testimony of the brethren who have believed and obeyed the Lord in this, is decidedly of the most favorable character; but he has been accustomed to plead his own blessed experience, and that of others in favor of other truths and duties. And indeed if truth and obedience did not sanctify us, and make us happy, we should be no better off—so far as this world is concerned—than the ignorant and disobedient, and if holiness and happiness immediately and constantly result from faith and obedience, how should we prove that a future life of blessedness awaited the dutiful, affectionate and believing children of God in the world to come?

Yes, my brother, we found in our delightful experience, that "if ye know these things, happy are ye if ye do them." I have read many accounts of meetings among the eastern brethren, who refuse to obey our Lord in this command, and notwithstanding all the glowing colors with which they paint their successes and delights,—I hesitate not to say they all fall far short of that tender, tearful, loving, happy season, so reviving of all hope, so subduing, so chastening, so inexpressibly and indescribably sweet and precious. They are welcome to their lofty scorn and contemptuous pity—their pious phariseism and boasted propriety of behaviour, which so far atones in the eyes of the world for their past fanaticism; but give me the simple hearted, childlike loving spirit of prompt obedience to our dear Redeemer—Christ is the best judge of what we need—we all admit, he enjoined upon the disciples to wash each others' feet—to teach them humility, brotherly love and submission one to another, in imitation of his example. We admit—Nay, Bro. Marsh stoutly maintains that this same humility, brotherly love and submission are just what we all need to learn and practice,—and yet he will not allow that Christ's plan is the best for bringing about such a state of feeling and conduct.

What better substitute has been proposed?—Bro. Marsh, in common with the eastern brethren preach humility, love, and submission; but will not practice what they preach. Nay, this is not saying too much, unless they will come out and say that our Lord's way of practicing is not the right way. They surely do not practice as he directed his disciples to practice.—Besides how strange it is that men who make a great outcry against spiritualizing, should so boldly and obstinately spiritualize away one of Christ's own commands, and severely blame us for literally understanding and obeying that command. Alas, for poor human nature. Well, we can pray for them and not give up all hope, that they may yet yield their own wills to the will of our blessed Master.

I find the brethren and sisters here decided, teachable and happy. Last evening I lectured to a good number—others are coming in from abroad and we anticipate a good time to-morrow. I will add some account of the Lord's blessing upon our services before I close.

LORDS-DAY EVENING, Sept. 21.

This has been a blessed day to us. Last evening I lectured on Faith, and this morning on Obedience to Christ's Commands, and particularly in explanation of the long neglected duty of washing the saints' feet. This afternoon more than twenty brethren and sisters met at Bro. Strong's house, and remembered our Lord's death in the supper—after which we followed the Lord's example in washing each others' feet. It was a very precious melting time—most of these brethren had never seen that act of obedience, and were astonished and delighted with the

blessed experience; "happy are ye if ye do them." It was a rich treat to me to see these scattered sheep collected and feasting on the good word of God, and sitting together in heavenly places in Christ Jesus—many tears were shed and many hearts were glad. At noon, I baptised a Brother who had not had an opportunity for a long time to obey that command.

This evening I addressed the brethren, and a considerable audience on the History of the Seven Churches, and showed our present condition and duties. I took occasion, of course, to expose the dreadful condition of the nominal churches and world. I told them plainly we had no message of mercy for them—our work is now among the household of faith.—We had at our feet-washing meeting some who do not agree with us in all our views, but who were willing with great apparent sincerity and tenderness, to obey the Lord. We did not reject them.

To-morrow morning I expect to start for home. I will write again from Akron, the Lord willing.

Farewell—the Lord be with you—

J. D. PICKANDS.

#### CONFLAGRATION IN CANTON.

From the Friend of China, May 31st.

On Sunday afternoon a fire broke out in a theatre within the walls of the city; it has been the cause of a melancholy loss of life, as well as the destruction of much property.

The theatre formed the centre of a square to which there was only access by one narrow lane. After the fire was observed, the audience endeavored to escape by the lane, but unfortunately the crowd from without were trying to force their way into the square, and prevented a large number of those who were within from obtaining egress.

It is supposed that upwards of eight hundred lives were lost by the fire, the fallen timber, or borne down by the crowd and suffocation.

By the Mandarin's books, the total number of killed is 1,257, including 52 male and female actors; the wounded are estimated at 2,100.

On Monday, the day after the fire, part of the ruined wall fell and killed 30 more, wounding several more.

The authorities have purchased 400 coffins for the bodies that have not been claimed, and they will be interred immediately. A large number of the dead are females; and it is feared that not a few were murdered by the robbers that infest the city, on purpose to obtain their bracelets and other ornaments.—N. Y. Sun, Extra.

"From Honan province, there are accounts of an earthquake, which demolished about 10,000 houses—killing upwards of 4000 people. Circulars, with the particulars, were selling in the streets of Canton."

The letter of Bro. Hardy, manifests an excellent spirit, but its doctrines appear to be rather behind the times; which is not to be wondered at, seeing he is almost entirely shut out from the society of those of like precious faith.

☞ The letter of sister Cook in this number will be read with interest by all—and especially by her numerous acquaintances.

The spirit breathed in her article, is what is denounced by a class of professed Second Advent believers in these days, as delusion. Think of that!

☞ The bundle of papers formerly sent to the "Jubilee Standard" being refused by Bro. Snow, are now sent in two bundles—one directed to Dr. A. Doolittle 245 1/2 Centre street, N. Y., and the other to Bro. Eli Curtis N. Y.

The friends in New York and Brooklyn can procure them as above, and if any thing is left of the avails after paying postage &c., it can be forwarded.



Letter from B. Bussier.

Camp of Israel, Mt. Zion, Year  
of Jubilee, 6th Moon, 12th day. }

DEAR BRO. JACOBS:—

I have been reading your remarks on the "Two Covenants," and am much pleased with the result, (as far as you have gone); but the Holy Spirit had been here before your paper had arrived, and had given us a most glorious light on the subject of a man's marriage with a new wife. Deut. 24: 5. Blessed be the Father of our Lord Jesus Christ: We do know that the marriage of the Lamb took place on the 10th day of the 7th month, 1844. Every jot and tittle of the Law, Bro., must be fulfilled. The covenant with Levi cannot be corrupted: No, no; the year will soon be up—then the war will commence. See Rev. 19: 11. First, he doth judge; 2dly, make war.

Bro. Paul says, by the Holy Spirit, Acts 17: 31; 'God has appointed A DAY IN THE WHICH he will judge the world in righteousness by that man whom he hath ordained.' Here we see clearly that a day has been appointed in the which he will judge man.

First, When is that day? Our Saviour says, in John, it is the last day. If it is the last day, I am sure there can be no more days after the last day. John 12: 48. He that rejecteth me and receiveth not my words hath one that judgeth him, the words that I have spoken the same shall judge him IN THE LAST DAY.

Now Bro., here is something tangible. Yes, a Rock that cannot be moved. We are in that day; blessed be God for it. Oh glory! glory!! glory!!! How my soul leaps for joy. Yes, Bro., we shall soon see our Jesus, and this mortal shall put on immortality. We do say, this is the day of judgment: Not only our Bible, but our whole experience says it is so. Well, if this is the day of judgment, it follows of necessity it must be the last day, (or year). Some may say, does not the day of judgment last a 1000 years? and is not that day spoken of here? I answer, no; for the judgment must precede the execution (or making war) of the judgment—for when he comes, brother Jude tells us, He comes to execute judgment, so, consequently, the trial must be over.

When will the resurrection take place? My King says in John 6: 39, 40, 44, 54; at the last day, not in the last day, but at the last day, or near, or along side of it,—so I understand it,—the day of trial ends on the 9th day of the 7th month. When the 10th day begins, in the evening, between this time and the 15th day, is the Feast of Tabernacles. The resurrection must shortly take place, for we are told in Rev. 7: 9, of that great multitude, that they had palm in their hands. There is only one time in the whole year, when, according to Law, they could gather them, and that was on the 15th day of the 7th month. Lev. 23: 39, 40; This is the point when the resurrection will certainly take place. The beloved John saw them in the immortal state with the palms of victory.

Well then we see clearly, that—

1st. God hath appointed a day in the which he will judge man.

2d. That day is the last day.

3d. We are in that day and almost to the end of it.

4th. When the resurrection will take place.

Glory be to God in the highest. A few days more and our Jesus will come.

Yours, waiting,

B. BUSSIER.

Letter from Bro. Nichols.

Dorchester Mass. Sept. 10, 1845.

DEAR BRO. JACOBS:—

The scattered remnant of the little flock here, have been instructed and comforted from the light that beams from the little "star." We hope it will be enlarged and continue to shine with the light of present truth, which to the household is most in due season. We believe that we are in the morning watch, and that it will end before or on the 10th of the 7th month, when

we hope to see the King of Glory. We are now in a time more perilous to the souls of the little remnant, than any time we have passed through. We not only have the powers of this world to resist, but "wicked spirits in heavenly places," to contend against:—which seem to be a perfect counterfeits of the Spirit of God; whereby many are deceived, and they will if possible deceive the very elect, and I feel to cry, "who shall stand when He appeareth!"

I thank God the Bible is our guide, Isa. 8: 19, 20, John 4: 1—3. I do love the whole truth, and especially at this time, present Bible truth, for through that, with obedience, we are sanctified. Our work is done for the world; and it is only the household that will now be benefited by any truth pertaining to the kingdom of God. The 10th of the 7th month is a landmark and a glorious light for us now to look back upon, for then we believe the bridegroom, the messenger of the (new) covenant suddenly came to his temple, Mal. 3: 1, which "was opened in heaven," after the 7th angel began to sound, Lev. 16: 33, Heb. 9: 3—4, to finish the atonement for the people, and cleansing of the Sanctuary, Heb. 9: 23, and if we cast not away our confidence in that light we have passed, and continue to look upward, and walk forward on the present truth, we shall soon see, I believe in a few days, a light far more glorious, and which will be truly manifest to all who are the true Israel of God.

"Behold I come quickly; hold that fast which thou hast, that no man take thy crown."

Yours,

OTIS NICHOLS.

Letter from Bro. Briggs.

Troy N. Y. Sept. 2, 1845.

DEAR BRO. JACOBS:—

I have had the opportunity of perusing a copy of your valuable paper—the "Day Star"—and I feel to praise God that there are some pilgrims on the earth who are not ashamed to stand in the council of God, in the midst of the darkness that covers the earth, and gross darkness the people. Yes, praise God! there is light ahead. The Lord has never left his people to grope in darkness; but to the contrary. The path of the just has been "as a shining light, that shines more and more unto the perfect day." In looking forward, I rejoice in the sweet anticipation of soon seeing my Lord in his beauty.

It is like water to the parched ground, to hear of the firm unwavering faith of brethren and sisters who hold on to God, and march up the hill of Zion—rejoicing as they go—holding fast the profession of their faith without wavering, because he is faithful who has promised and will perform it. Yes, we can lift up our heads and rejoice with joy unspeakable and full of glory.

Paul says, (Heb. 3: 14), "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end," and I believe it. I praise God that he has led me in a way that I knew not; although it has been in the way the world calls "millerism." I rejoice that the blessed sound ever reached my ears, that Jesus was soon coming to take possession of his own, and reign King upon the earth. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip." "Watch thou in all things—endure affliction, do the work of an evangelist, make full proof of thy ministry." 1 Tim. 4: 5.

In the wisdom of God, all things are ordered right. If God has called his people out to proclaim his truth, he will never leave them without light to guide them through this dark world. I praise God that our warfare is accomplished as far as proclaiming to the world is concerned. I believe we have had the "cry" answering to Matt. 26: 6, and it appears clear to my mind, that this wicked world will never be aroused again by a proclamation of the coming King. I believe that the alarm in '43, and in the 7th month, was of God, and is never to be taken back. John said in Rev. 2: 25, "But that which ye have already, hold fast till I come; and he that overcometh and keepeth my words unto the end, to him will I give power over the nations." &c. Glory to God

for such a promise! We have no time to stand still—let us be up and doing, having our "lamps" about with truth, and our lamps burning, and we like unto servants that wait for their Lord, when he cometh and knocketh, that we may open unto him immediately. It is purity of heart that will claim a part in the first resurrection, and will have a right to the tree of life, and enter in through the gates into the city. God has called us to be a peculiar people zealous of good works. James says, "By faith is works made perfect," and we may know that we are the children of God if we love him and keep his commandments. Faith, reduced to practice makes children that will have boldness in the day of trial.

I am a stranger and a pilgrim here in this cursed earth, but I know that my Father is able to keep all that put their trust in Him. Therefore, in the Lord I am strong, and will not fear. We have a few in this place that love and fear the Lord—and who are looking for the visible appearance of our blessed Jesus, this fall; but once happy band has been tried, and every thing that could be shaken has been: But, God be praised, He has some children in Troy—they have taken their lives in their hands, and I trust they will shout Glory to God in the Highest! when we see the blessed King in his beauty.

I will only add, that every thing that is good, says "go on," and my soul says, Amen, and Amen.

Yours, waiting for the crown, at the end of the race.

WM. BRIGGS.

## THE DAY-STAR.

CINCINNATI, SEPTEMBER 27, 1845.

### RESPONSIBILITY.

A brother—writes that he is sorry to see that I have endorsed the views of Bro. Cook, relative to the "destruction of infants." Where has this, or any other brother seen such endorsement? It is true that I have not opposed Bro. Cook's views on that subject, for the very good reason, that I could not do it with a "thus saith the Lord," and just so far as he comes with such authority, why should I dissent? If I were to publish nothing but what I heartily embraced as truth, it would in most instances, be a long time before our readers could be benefited by the rapidly unfolding truths of revelation in these last days. None will claim that they have arrived at a perfect understanding of all that is in the Bible: Neither will any devoted child of God, receive, without prayerful investigation, what, at the first sight, looks like truth. If the seventh angel has begun to sound, the mystery of God is finished, "as he hath declared to his servants the Prophets." The whole truth can now be found among Gods Children—but it would be assuming too much, to say that one of them has it all.

While one is prayerfully searching one subject, another may be engaged with equal devotion in studying another: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, Prophecy; to another, discerning of Spirits; to another, divers kinds of tongues: But ALL THESE worketh that one and the self-same Spirit, dividing to every man severally as he will," 1 Cor. 12: 8—11.

The "Day Star" is not kept in being as an abiter of the faith of God's people, but as a medium of communicating with one another, in the Spirit of meekness; and as such a medium, God



has wonderfully sustained it. My own views will always be found in the place assigned for them, under the editorial head, and the views of my brethren, over their own signatures. When views are advanced in the humble, childlike, and teachable Spirit of the disciples of Jesus—having a show of truth, I have never felt at liberty to reject such articles, though they might be calculated to prostrate all my favorite theories. Remarks have sometimes been appended, and sometimes not, in proportion as I have conceived the views erroneous.

The responsibility of conducting such a paper is this in these "perilous times," small as it is, is a work over which poor human nature may well tremble—a work, compared with which, the management of an earthly kingdom is a bubble—mere phantasm. How plainly it has been proved to us, within the past few years, that when an editor begins to dictate, proscribe, and Lord it over the faith of his brethren—that moment he falls. God's all sustaining hand that has borne him up, is taken away; and he is left to mourn over the folly of trusting to his own resources.

I have hitherto felt, and desire ever to feel, that a brother may be right in his views, (when they are put forth in the Spirit of Christ) though opposed to mine. Therefore it is his privilege to spread his views before the brethren, and my duty to aid him that his message may be faithfully weighed in the balance of the Sanctuary, that none of the pure gold be lost. The truth is what we seek. O why should we seek for any thing else! God has fully laid open his mind to his children, in the Bible, and when we publish anything not fully justified by that word, return the error, with the words of the great God proving it such, and away with your human dogmatism.—Do it speedily, or on your head will rest the consequences. O, stop your noise, you proud Pharisee, and let Jesus speak a peaceful calm to the flaming billows of contention and discord. Let your clamors for rotten creeds, and putrid confessions of faith, sink into eternal silence at the sound of Jehovah's voice. Exchange the sympathies that scatter thorns in your path, and pierce the soul with many sorrows, for the holy sympathies, and heavenly joys, such as angels feel.

Remember that there can be no real correct views of God's truth, where there is a wrong state of heart.

As far as Bro. Cook's discourse on the "dispensation of the fulness of times" is concerned, I have examined it with the Bible open before me—as I suppose every honest man has done; and I find that it is put forth in the meek Spirit of Jesus—and in the main, justified by the word of God.—There is however, this one query remaining in my mind relative to it. If the Bible teaches a salvation that is not by faith, he asks us to show it to him. Such a salvation, it appears to me, is taught for the brute creation, which may be seen by comparing Ps. 8: with Heb. 2: 5—8. In this case, salvation is at least extended to one portion of the animate creation, that are incapable of transgression: Again, the children that were slain by Herod, for the purpose of securing the death of Jesus, must come again "from the land of the enemy"—to secure a literal fulfillment of the promise.

When you read any thing in the "Star" that is new to you,—just turn to the Bible and see whether

it be true; and think not of me, or any one else, till that matter is settled.

Is Bro. Kimpton perfectly satisfied with his own argument that he has sent us, against the practice of the saints' washing "one another's feet," at their social meetings? If he is, my argument against it, is wrote out in full, in John 13: 2-17, and Matt. 28: 20.

The article is not published, because it contains nothing new—nothing that proves Jesus did not mean just what he said. And the reply is not published, because you can refer to it as above, and read it for yourselves.

#### Letter from Bro. Thomas.

Jacksonburg, Sept. 13, 1845.

BRO. JACOBS:—

This will inform you—(with all due respect to your person and services as an editor)—that you are requested to discontinue my paper, for the present, also you will discontinue Sister M. F.'s, by her request—also I think it would be well to stop J. K.'s paper, from West Elkton, Preble county O.; and if you have not received the information, old Bro. C. F.—directed his paper stopped from coming to him at Gratia. You may think something strange has come over us. I would just say, not any thing strange. We are all of the same opinion, as to 2d Adventism; but we can't well stand particulars, &c.

Yours, respectfully,

JOHN H. THOMAS.

No, Bro. Thomas; I do not think any thing strange has come over you and your associates. You have followed the second Advent truths, even further than could have been expected. Just so far as those views could be made to subserve the interests of the Methodist Protestant Church, you have been prompt in co-operating with them. When people will not let God and his truth, be "all in all" they must of necessity stop somewhere. If you and your people had done as Jesus did, and as he told his disciples to do and teach, your course would not have been recognized in your book of discipline. But is it not dangerous to be in a state of mind that "can't well stand particulars" as they are laid down in God's Great Book of discipline?

#### Letter from Bro. Burgess.

Ashburnham, Mass. Aug. 29, 1845.

DEAR BRO. JACOBS:—

As I have the privilege of reading your little paper, I send you \$2.00; fifty cents to be credited to Sister Bancroft, and the rest of it to me. As long as your paper comes to me with such blessed food as it has, and still does, I shall try to help support it. It is a heart cheering messenger to me: But I must say, that among the many blessed good views, I think there has been some that are not correct. It may be that the fault is in me. In regard to infant salvation, I think Bro. Cook is not correct. I read his article on that subject with great care, and compared it with the Word of God. It does not seem to me that our Saviour would take a little child and set him in the midst of his disciples & tell them that except they become as that little child, they could not enter the Kingdom of heaven, if that little child was not fit for the Kingdom. Bro. Cook takes the ground that nothing can have immortality only those that believe: But I believe there will be beasts and creeping things in the new earth: And I do not believe that the beast is any better than the infant which is the image of God. But besides all that, we have the plain word, that infants will come again from the land of the enemy. I do not like the plan of explaining away the passage in Jeremiah 31: 16; I think it needs no explanation. Those

children that were to come again from the land of the enemy, were under two years old, as you will see by reading Matt. 2: 16-18.

I was in hopes that I should have seen some more of those letters on those views. Let us have both sides of the subject.

Yours in hope.

JOSHUA BURGESS.

One reason why the letters referred to by Bro. Burgess, were not published, is, that they all contained the same identical objections, of those that were published. Etc.

#### "WE MUST HAVE A REVIVAL."

So says the New York "Observer," at the commencement of a long article, in which it mourns that "the Lord has departed from us," that "the heavens are shut up," &c. But while mourning over the barrenness of the churches, and supplicating the genial influences of the Holy Spirit, its editor has to go out of his way to say, that Millerites, Mormonites, and other fanatics equally wild, "can get up an excitement."

Now, Mr. "Observer," we wish to whisper in your ear, that so long as you blaspheme God by connecting a belief of Christ's soon appearing—a belief that rests alone on the scripture, and for which we are taught in the scriptures to pray—with Mormonism—a phantasm that professes to be by other revelations than those in the Bible,—so long will God send barrenness and leanness to your own soul. Point us to the church which the Holy Spirit has deigned to bless, while opposing the doctrine of Christ's coming! Point us to the sermon, or editorial, against that doctrine, that has been instrumental in the awakening of a single soul! The instance cannot be found. God has marked all opposition to this doctrine with a curse. And he will only bless those who cease to oppose. If, then, you in sincerity feel the need of a revival, lay aside your opposition to those who are looking for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

[Advent Herald and Morning Watch.

Our brethren of the "Advent Herald" too, want a revival. They are bending all their energies to convert sinners.

"Now" Bro. "Herald" we wish just to whisper in your ear, that so long as you oppose the truth, that the "Midnight Cry" has been made (finished)—The seventh angel begun to sound—The third woe commenced—The door shut,—a belief of which "rests alone on the scriptures"—and to denounce as "awfully deluded" those that have followed the Lamb hitherto—even, as he did, humbling themselves to "wash one another's feet," so long, (as experience teaches,) "barrenness and leanness" covers your sheet, if it is not sent "into your soul." Point us to the sermon, or editorial against these doctrines, that has been instrumental in the awakening or conversing of a "single soul."

#### THE JUBILEE STANDARD.

We are sorry to learn from various correspondents at the east, that the "Standard" has stopped.

The "Standard bearer" has fainted, and where now is the man to "lift up a standard for the people? The amount of good accomplished by that paper, will be told only in the immortal state. It might still have lived to carry the message of comfort to God's waiting people, had not Bro. Snow stumbled over one of our Lord's "least commandments." A very dear brother has written a history of the state of things in Bro. Snow's congregation, over which he mourns with unaffected grief. The expression of sorrow in this



section, at the downfall of the "Standard" is unanimous.

I will here give a brief extract of a letter from Bro. Eli Curtis, which will show something of the present state of things in N. Y., and also the cause.

"I see in your last No. a remark that the Standard had not been received for two weeks. From this, I supposed that you were not aware that the Standard had stopped. The last number of the Standard is 21, August 7th, and it was understood by me before that number went to press, that, probably it would be the last that would be published.

I have attended Bro. Snow's meetings with a great deal of interest since the short party came out from Franklin Hall, a few weeks past. Not that I looked upon him as infallible, nor that I considered him the "Elijah" of the last days, for I have been able, in the most of his sermons, which I have heard, to detect more or less error (as I verily believe) But I embraced similar views to Bro. S. with regard to the fulfillment of the parable of the ten virgins, for it does look to me, as if the 25th of Matthew, down to the 11th verse, had become history.

I suppose you are aware from the tone of the Standard, that the Editor has pursued rather a rigid course since that paper was established. From the party that went out from Franklin Hall, Bro. S. has succeeded in getting out to see Bro. S.'s favorite friends) two sets of rebels at different times. The first were a set of Spiritualists who annoyed our meeting by their much talking and contrary views—seeming to show a desire to break up our meetings. I was not sorry when they were purged out, but I felt grieved that physical power was so readily applied to eject the rebels from the room. The second set were not spiritualists, but apparently they were about as dissemblable to Bro. S. as some of those professed a desire to keep all the commandments of Jesus, even to washing of feet; and all of them had the tendency to differ from Bro. Snow on some points. I know not how many still holds with Bro. S. in his peculiar views. I was there last Sabbath evening, and there was about fifty in attendance, but whether they all agree with Bro. S. or not, I cannot say."

\* Another correspondent says in a private letter that Bro. Snow claims to be "Elijah the Prophet" that was to come before the "Great and dreadful day of the Lord."

Letter from Bro. Hardy.

Lexington, Scott Co., Ia., Sept. 18, 1845.

DEAR BRO. JACOBS—

I once more take my pen in hand, and wish, through the columns of the "Day Star," to speak a few words to those who are waiting, and anxiously looking for the appearance of our Lord and Saviour Jesus Christ.

When I think of the judgments which are about to overtake a guilty world, I feel alarmed that these dreadful events are to find the world as illy prepared for them, as it was for the flood; or as the Jewish church was for the last dreadful catastrophe which closed its political existence, as well as its existence as a church. And just as sure as there is truth in the Bible, such a day of calamity,—of sore visitation, is hanging over the Gentile world. Time yet has not fully rolled round the number of years allotted to this dispensation. The "four winds" are not yet fully let loose. The accumulating storm is held in "strained reins" till the servants of God are sealed in their foreheads. What may we then expect? What ruin has attended the close of former dispensations, by such delusions as are now shaking the eyes of the mass of mankind! The day, the very hour which will usher in the terrors of Omnipotence, will find men slumbering, dreaming, hoping these things are not to take place in their day. And what are our Watchmen doing at this important crisis? Alas! They cry peace and safety, when sudden destruction is about to overtake the world!

The "signs of the times" are ominous of an

eventful day. The harbingers appear, forerunners of the day of the Lord's vengeance, and "the year of recompenses for the controversy of Zion." What time for idle speculations, or unprofitable controversies, when the Lord's sword is shortly to be bathed in heaven! Now, reader, these things are just as sure to close the present administration, and precede the millennium, as there is truth in the Bible. And what are we doing? Are we sleeping and slumbering, when the world is on the brink of ruin? Is not the church and the world, instead of restoration—instead of being washed by the gentle gales of prosperity into the millennium, to become the theatre of war, pestilence and fire? Reader, your personal safety demands your personal examination of these matters. If you trust to your blind guides, you are undone. The Judge of all the earth will not lie—the long suspended stroke will soon fall. Hide yourself then, from the approaching storm: "Enter into your closet and shut the door, till the fierce indignation be overpast." The things which are to take place, are foretold in strong and pointed language; the dates are revealed unto us, and if we are not wilfully blind, we can understand them. The Jewish church had its preconceived opinions so strongly fixed,—their traditions so deeply riveted, that demonstration, opposed to their prejudice, was entirely impotent: They were "too strong for Omnipotence, they plucked down rain." With Moses and the prophets in their hands,—with the dates given by the prophet Daniel—70 weeks being marked off for their nation—80 weeks to the Messiah,—and the time of the commandment given—all, ALL plain as day light, or language could make it.—Yet they rejected the very personage they were looking for. With Moses, the prophets, and the apostles, in our hands, Christ, in some way is to be rejected again. Alas! how weak is reason, and the Bible too, when opposed to the traditions of the day.

We look at the Jewish church with astonishment, that they could so widely mistake the meaning of their prophets. The time is not far distant when our church of the present day, will view with the same astonishment, the fatal errors which it has fallen. Alas, what a situation the world is in! Is it to learn the meaning of the most startling predictions of the Bible, in their dreadful accomplishment? Is it to be aroused from the most profound slumber, by the cry, "Behold he cometh!" Alas! how few, to all human appearances, will be ready to go in to the marriage supper of the Lamb.

Now reader, examine what kind of commentators we have, if we are to find out the meaning in the dreadful events. God intends to be understood in the prophecies, or they never would have been given. Nor can I see any other point of safety but in knowing and doing. Can we keep a saying or prophecy without understanding? or are we to make a merit of ignorance, and learn nothing? Does heaven leave matters of such importance, much interest, much prophecy, in doubt? God has pledged himself that the heathen shall be given to his Son for an inheritance—the uttermost parts of the earth for a possession—that he shall see of the travail of his soul, and be satisfied—of his Kingdom there shall be no end—that righteousness shall cover the earth as the waters do the channel of the sea—that the sword shall be beaten into a ploughshare, and the spear into a pruning hook—that the nations shall learn war no more—that every one shall sit down under his vine and fig tree—that none shall have need to teach his neighbor, saying, Know the Lord: All shall know him, from the least to the greatest—that all people, nations, and languages should serve him, &c. What a scene unfolds on my imagination! How am I wrapt, overwhelmed with anticipation! Shall I—shall these eyes "see Him for myself and not for another?" Ye who look for Him, "lift up your heads, for your redemption draweth nigh"—ere it be long, His banner will be seen displayed in the heavens—His escort a host from on high, "ten thousand times ten thousand."—"Every eye shall see Him."—"Amen. Even so come Lord Jesus."

J. H. HARDY,

Letter from Bro. S. Smith.

Cherry Valley, N. Y. Sept. 10, 1845.

DEAR BRO. JACOBS—

I have often thought of writing you a few lines, by way of encouragement, and as you know how matters stand with us, but have never put myself in the way until now. The papers you sent me while you were in New York were put into the hands of all that would read them, by which means we had quite a number of believers, until the 10th day of the 7th month, since which time few have walked with me. Still we have a few who are waiting for Jesus, and may the Lord help us that we may not draw back unto perdition. I believe we have had the true Midnight Cry, and are therefore waiting for morning, which I think is just at hand.

My views have been similar to those advanced in the "Star," not excepting "feet washing." I am not ashamed of the commands of Jesus, but am rather ashamed of myself; you may therefore set me down as one of the "outcasts," for I am, and so I feel. I will not tell you of the trials through which I have passed, for you can judge, being somewhat acquainted in our place. I was astonished at reading Bro. Snow's letter addressed to you, and still more so at the course he gave, which I think is no reason at all. I have always highly esteemed Bro. Snow, and am very sorry to see him pursue the course he has, but I hope you will not be moved from your duty, as experience has taught you not to trust in man. Bless the Lord for a Saviour in such times as these.

I hope that God will give you grace and enable you to declare his whole word, without any regard to man. My prayer is that the "Day Star" may continue to shine more and more until the Lord himself shall appear, and wipe all our tears away.

Give my love to all your family, and also to the household of faith,—and may the Lord grant that we may all soon meet at his right hand, in the prayer of your unworthy brother.

STEPHEN SMITH.

P. S. Let I should be confounded with a brother of the same name "down east," who has written a letter in the "Hope;" I would say that I believe all he has written, and more too.

S. S.  
I labored in that village during the years 1838 and '9.

## THE MORMONS.

The St. Louis Republican of the 18th contains the following paragraph.

"The latest intelligence from the scene of disturbance in Adams and Hancock counties, Ill., represents that the anti-Mormons were following up their work of destruction and that a large settlement on Bear Creek had received notice of an intention to apply the flames to their houses. Mr. Baskinette, the Sheriff of Hancock, is said to have started for the scene of devastation, accompanied by a solitary deputy, to call the attention of the anti-Mormons to the law. This may be so but we are inclined to doubt it. The Mormons have made no attempt at resistance, although they certainly outnumber their opponents. Mr. Babbitt, Mormon Representative from Hancock county in the last Legislature, informed the editor of the Quincy Courier, that they intended to stand by the law, until every homestead was destroyed. If they do, the tax paying portion of the State will have a heavy bill to pay for property thus destroyed."

Further accounts by the Steamer "Boreas" say that the Anti-Mormons are destroying every thing before them, belonging to the Mormons.

## LETTERS AND RECEIPTS.

For the week ending Sept. 26th.

J. Wilson, \$2.50; B. Bunker, 1.00; Stephen Smith, 1.00; J. H. Hardy, 50, and 50, for R. H. Hardy; J. D. Pickands; L. F. Cook; E. French P. M., A friend in Mass., 5.00.



# THE DAY-STAR.

E. JACOBS,  
Printer & Publisher.

"WE HAVE ALSO A MORE BURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH  
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19.

C. CLARK,  
Printer.

VOLUME 7.

CINCINNATI, SATURDAY, OCTOBER 3, 1845.

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## THE DAY-STAR

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### TERMS OF THE PAPER.

Five cents per Vol. of 13 numbers, (in advance) to those who are able to pay, and gratis to those who are unable to pay.

## THE LITTLE FLOCK. \*

How happy are the little flock,  
Who, safe beneath their guardian Rock,  
In all commotions rest:  
When wars and tumults waves run high,  
Unmoved above the storm they lie,  
And lodge in Jesus' breast.  
Such happiness, O Lord, have we,  
By mercy gathered into thee;  
Before the floods descend;  
And while the burning cloud comes down,  
We mark the vengeful day begun,  
And calmly wait the end.

The plague, and dearth, and din of war,  
Our Savior's swift approach declare,  
And hild our hearts arise:  
Earth's basis shook, confirms our hope:  
Its cities fall but lifts us up,  
To meet thee in the skies.

Thy tokens we with joy confess,  
The war proclaims thee Prince of peace;  
The earthquake speaks thy power;  
The famine all thy fullness brings—  
The plague presents thy healing wings,  
And nature's final hour.

Whatever ills the world befall,  
A pledge of endless good we call,  
A sign of Jesus near.  
His chariot will not long delay—  
We hear the rumbling wheels, and pray,  
"Triumphant Lord, appear!"

Appear with clouds on Zion's hill,  
Thy word and mystery to fulfil,  
Thy children to approve—  
Thy members on thy throne to place,  
And stamp thy name on every face,  
In glorious heavenly love.

This is undoubtedly the best Hymn in the "Millennial Hymns"—The most congenial to our feelings, and the best suited to the present state of things. We always loved it, but it is sweeter now than ever.

Ed.

## "AWAKE AND SING, YE THAT DWELL IN DUST."

Awake, awake, the hour is near,  
When the heavens shall pass away;  
The King of saints will soon appear—  
Ye sleepers, Come away!

Beneath the wave—the sainted dust  
Will list to Jesus' voice,  
When at the rising of the just,  
The gathered tribes rejoice.

From valleys, clods, awake and sing!  
"O death, thy victory where?"  
And then, on bright immortal wing—  
Join Jesus in the air.

Awake and sing! Awake and sing!  
Ye dwellers of the dust,  
Creation's echoes sweetly ring,  
At the rising of the just!

F. C. CLEMONS.

PORTLAND, ME. SEPT. 24th, 1845.

Letter from Bro. Pomeroy.

Cleveland, Sept. 26, 1845.

MY DEAR BRO. JACOBS.

Knowing that you adopt and carry out the principle of "think, and let think," both in your paper and personal intercourse, I feel a greater degree of liberty or freedom to write to you some of my thoughts, than to some other Advent Editors; feeling entirely willing to submit to your judgment the utility of their being published.

In examining the Scriptures during the past few months, I have seen greater light and harmony than ever before, as it were by entering into, in some measure, the great design of the Almighty, in creating this earth, its inhabitants, &c., and feeling assured that, although that design has been in a measure defeated by the wiles and works of the Devil, the Lord yet steadily maintains his purpose, and will, in his own time, bring all about to his glory, and in fulfillment of his original design. I can trace all the way in the Scriptures, a systematic and progressive plan towards its accomplishment, and that during the time of the restitution of all things, mankind will be restored to his allegiance to his Maker, the curse be removed from the earth, and the whole creation combine in fulfilling the original plan of God.—By thus entering into the great scheme of the Lord, it seems that my views have become much enlarged, and I can see more of the character of God, and am led to wonder at, and admire his wisdom and love; his great knowledge and power, and look forward with joy to the time when His will, will be done upon Earth as it is in Heaven. I see clearly, that his designs, from the fall, has been to restore all things, so that again he could pronounce "it good," as in the beginning, but this cannot be until all his enemies are destroyed, (and the last is Death, and its author, the Devil) at the end of the thousand years. "For he (Christ) must reign, until he hath put all enemies under his feet." "And when (or after) all things shall be subdued unto Him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all," as it was in the beginning, because "In the beginning was the Word, (the Son,) and the Word was with God, and the Word was God." "God was all in all," and so must it be again, after the Son of Man has fully accomplished his work as such, there will be no further necessity of his distinct manifestation as the Son of God, for he was thus manifested, to accomplish a particular work, and after that work is done, his distinct character must cease.

I believe that the Bible fully warrants and teaches this; but this train of thought is somewhat foreign to my purpose in sitting down and writing to you, this evening. I wished to call your attention more directly to the design and plan of God as manifested in the promise made to Abraham, and when and how it is to be fulfilled: By comparing Gen. 12: 3, with Gen. 22: 18, we see that the promise was, that in him, (Abraham) and in his seed all nations or families of the Earth were to be blessed, and then, by turning to Gal. 3: 16th and 29th verses, we see who this seed is, viz: Christ, and those that are his, that is Christ the heir, and they who by faith are joint heirs of the promise. So the promise might read thus, "In thee, Abraham, and in thy seed, which is Christ, and those that are Christ's, shall all the nations of the earth be blessed: Now Abraham yet sleeps as he has done since the promise was given, and so do the great mass of his seed, viz: those who have died in the faith, and there are yet others it who are still under the penalty of death, still others it may be who shall, through faith, inherit the promises:—Now, observe, the promise is not that Abraham and his seed shall be blessed, not that

in them or by them, shall all the nations of the earth be blessed: And now I would ask, can this, will this, be fulfilled until Christ comes to gather together in one, all that are his, and with him heirs of the promise? No, the seed must be perfected before it can produce its legitimate effects, and this it is manifest, has not yet taken place, consequently the promise to Abraham, yet remains to be fulfilled; it will be fulfilled when the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ, (dead,) "seed" is good for nothing, you know) shall rise first, then we which are alive and remain, shall be caught up together with them, in the clouds to meet the Lord in the air; and when is this? John tells us, Rev. 15: 2; "And I saw as it were a sea of glass, mingled with fire, and them that (through faith in Christ) had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, (no other than Paul was speaking of in Thess.) stand on the sea of glass, having the harps of God, and they sing the song of Moses the servant of God, and the song of the Lamb, saying, (now, mark well what they say after the resurrection, and after they are with the Lord on the sea of glass, and you will see that it falls right in with the promise God made to them thousands of years before in the person of Abraham,) "Saying, great and marvellous are thy works, Lord, God Almighty; just and true are thy ways, thou King of saints, who shall not fear thee, O Lord, and glorify thy name! for thou only art holy; for all nations shall come and worship before thee; (why?) for thy judgments are made manifest." In their affliction will they seek me early," Hosea 5: 15. Now observe, this cannot refer to the saints, for they are already disposed of, raised, and caught up, and are even then "worshipping" and praising God. No, for now the promise is to be fulfilled; "In their (Abraham is now alive again) in thy seed, (Christ having descended from heaven, and the seed having been planted now sprung up, thro' faith) shall all the nations of the earth be blessed." The Lord is faithful, and will perform his promise unto a thousand generations. How great reason have we for gratitude, "for his mercy endureth forever." After the resurrection, we shall be capable of singing that song of praise; and with Christ at our head, go forward in the performance of this blessed work, for which we shall then have been built up, a spiritual house, (quickened by "the spirit") an holy priesthood in a chosen generation; a regal priesthood, an holy nation; a peculiar people," for this very purpose: Amen.

Truly your Brother,

T. F. POMEROY

The letter of Bro. T. F. Pomeroy, is published without any remarks appended, for the want of room. It seems to me, that a prayerful searching of the Word of God, will throw more light upon our path, and present things more definite, and with less uncertainty, than his article seems to intimate. The one thousand years is most too convenient for the testimony.

The Tabernacle has been occupied since Wednesday P. M., with the debate between Mr. Blanchard and Mr. Rice, on the subject of Slavery. It is filled to its utmost capacity.

Our meetings in the mean-time, have been held in private houses.

Just as this number was going to press, we received the "Hope Within the Veil," Vol. 2, No. 1,



# THE FIFTEENTH DAY OF THE SEVENTH MONTH,— THE RESURRECTION.

DEAR BRO. JACOBS:—

I wish to say a few words through your paper, to those dear way-worn pilgrims who have not yet lost their way, and become shrouded in the fogs and mists which envelope the old Harlot City. I now see the day that I am persuaded will witness the gathering of the outcasts in the land of Egypt, who are ready to perish. The *jots and tittles* even, of the Law, will all be fulfilled. This being the case, I feel but very little hesitation in saying that a point so important as the great gathering at the Feast of Tabernacles, must and will be fulfilled in regard to time. This feast seems evidently to be the type of the marriage supper, which will be celebrated in the New Jerusalem—the great tabernacle of the congregation of all God's Israel. This type was not fulfilled last autumn as we fondly hoped it would be. This being the case, permit me to ask, have we not conclusive evidence that it will receive its accomplishment in the approaching seventh month? Glory to God!—My soul believes that we have! And while I write the fire burns; O Hallelujah to the Lamb!

Well, first, we have the evidence that we are in the Jubilee; it having commenced with the 7th month, where we had the antitypes of the memorial of the blowing of trumpets,—the seventh angel there beginning his great work. See Lev. 25: Rev. 10: & 11:

Next, we have evidence that the 1335 days terminate the present year: (see Jubilee Standard Nos. 14, 15.) When Bro. Daniel shall stand in his lot, and all that are found written in the Book shall be delivered from their out-cast down-trodden condition. Then the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35: 10. Then ye pilgrims, cling to the glorious promise. A few days more, and the crown is yours.

Next we have evidence that the 2300 days ended with that mighty and glorious movement last autumn, when we closed up our work for the world, at which time we became heirs of the promise. See Heb. 10: 35; Gal. 4: 28; Eph. 1: 13, 14. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." "For ye have need of patience, that after ye have done the will of God, ye might receive the promise." Now connect with this the evidences which you have heretofore published relative to Abraham, Sarah, and Isaac,—the set time,—the one year, &c., and we are unavoidably brought to the seventh month,—the set time in the next year.

Now for the evidence on the fifteenth day of the seventh month. It is certain to my mind that the memorial of the blowing of trumpets, which was to be observed on the first day of the seventh month, had its antitype on the first day of that month last autumn, when the seventh angel began to sound. It is also equally certain that the type of the tenth day was then fulfilled by our great High Priest in the presentation of his blood to blot out the sins of his people, and to cleanse the Sanctuary, and the true tabernacle which the Lord pitched and not man. These types then had their accomplishment at that time, therefore we have no more evidence to expect their fulfilment at some future time, than we have to expect the slaying of the passover lamb, again to take place.

There is another type however, which was observed in that month, that has not yet had its fulfilment in the antitype. The feast of tabernacles, commencing on the fifteenth, seems clearly to be a type of the Marriage supper of the Lamb. This being the case, the holy convocation or gathering which took place on that day, must be a type of the gathering of the elect from the four winds of heaven to that glorious feast.

The feast of the seventh month was the most important of all those feasts which Israel was

commanded to observe: and we are as much bound to look for its fulfilment at the appointed time, as for any other of the types. This being the case, we have the day for the resurrection, and gathering of the faithful and tried host of Israel.

As it regards the seventh month, I am unable to determine at present, whether it commences with the new moon of the first of October, or that of the 30th. If the last Jewish year was one which required the addition of a *Ve-Adar* [or second Adar] to complete it, the new moon of the 30th of Oct. begins the 7th month. If this be not the case, the one on the first of the month is the one. In either case deliverance is at hand. Well, glory to God, I am glad that the year of his redeemed has come. There are times when I tremble in view of it; when I get a view of the spotless purity which is required of us to share in that glory which is to be revealed. I feel to cry out as Isaiah did, "Wo is me! for I am undone; because I am a man of unclean lips." Again, I get a view of the pity, the love, and the mercy of God toward his erring children, and my soul lights up with hope, and I feel like shouting Hallelujah to the Lamb for ever.

Dear brother, I am exceedingly rejoiced to know that there are a few faithful watchmen in this last hour of peril, who are endeavoring to hold fast the profession of their faith without wavering, by keeping all the commands of Jesus,—not so much above their Master but what they can wash one another's feet, as he gave the example and commanded them to do. That man who has not humility enough to do this act is not a follower of Jesus. And if he has this humility the best way in the world for him to convince his brethren of it, is to show it by his works; and not by a long labored article endeavor to do it away. "If ye know these things happy are ye, if ye DO them;" not profess that we are humble enough to do them; and at the same time laboring to nullify them. No, "Faith without works is dead, being alone." "Shew me thy faith without thy works, and I will shew thee my faith by my works."

For the last few weeks I have been endeavoring to feed the little scattered flock of the slaughter whose possessors slay them and hold themselves not guilty; in the counties of Onondaga, Oswego, and Jefferson. There are a few sheep and lambs here who have been almost famished for want of bread. I know of but three shepherds this side of New York city who are giving the household meat in due season. The rest are saying in various ways, My Lord delayeth his coming, and many are smiting their fellow-servants, and eating and drinking with the drunken. Well, we will praise God for the few.—They will soon be sufficiently reduced so that a child may write them. Gideon's little army of water-lappers will soon be placed by themselves. The seven Shepherds and eight principle men must now waste the land of the Assyrian.

Well my brother go on! In the name of the Lord of hosts, go on, and the victory will soon be ours. Let the "Day Star" continue to give us plain, simple, unvarnished truth.—Let us have that which will discover the thoughts and intents of the heart. That this whole movement from the preaching of forty-three, down to the present, embracing the cry, Babylon is fallen—come out of her my people,—the preaching of the tenth, of the seventh month, and now the closed door, and Jesus our King, the king of this world having been given into his hands, is of God, I have not the shadow of a doubt. The whole work bears the impress of Jehovah. I see clearly that the last note of alarm to the world, and an apostate church for them to prepare for the Coming One, has been given. The Judge standeth at the door, and we like minute men, are to watch and keep our garments till the expected moment for deliverance shall arrive. It is at hand. Amen. G. W. PEAVEY.

Syracuse, Sept. 23d '45.

A visit from Bro. Peavey, to this place, at this time, would cheer the brethren much. We hope he will see it his duty to come,

Letter from Bro. Glascock.

Hillsborough, Ohio. Sept. 26, 1846.

DEAR BRO. JACOBS:—

I enclose you ten dollars of the Lord's money, to assist you in your labour of love. I would have sent it last week but was disappointed in my expectations. Dear brother, the peace and comfort that we have enjoyed since we left conference, can't be described; but now we are here surrounded by the despisers of the Blessed Hope. But we feel to fear no evil while the Lord is with us. We feel determined to hold fast the beginning of our confidence unto the end. It made us rejoice to hear you say you had received 100 dollars for the "Day Star," and that you would send the double number next week. Go on Brother, and may the Lord assist you in giving strong meat to the little ones! Remember me and my wife to the dear saints in Cincinnati. Yours, &c.

FREDERICK GLASCOCK.

Letter from Bro. Greenleaf.

Springfield, Ind., Sept. 19th, 1845.

DEAR BRO. JACOBS:—

As I have a dollar to spare, (as all my wants are supplied by the good brethren here) I feel it my duty to send it you to advance the cause of truth. I want the "Day Star" to shine until the Sun of Righteousness arises with healing in his wings. We receive it here weekly as one of the most cheering messengers that ever came into Northern Indiana. We are few in number but strong in faith, believing that we are in the "Morning Watch," and that the Lord will come this side the close of October. Oh, Glory to God! Brother, what a day that will be! Then the few will receive their reward for their labors, trials, smittings, they have received here. Let us be faithful a few days more, that when the Master shall appear, that we may appear also in Glory with him. While the nations are angry, and it looks as if the three unclean spirits are gone out to gather the nations. Oh, the dreadful day! What a preparation God's dear children need for the event just before them. But while the Devil is angry, and is gathering his troops, the Lord has a few faithful recruiting officers stationed just to please himself.—Br. Pickands, at Akron, Br. J. at Cincinnati, Br. Hersey at Boston, Br. Cook, travelling here and there; (we were much comforted with his visit here) &c., but who at New York? I ask this question with tears in my eyes. Br. Snow, where, Oh! where is he? stopped short of the whole truth—drawing back.\* My heart is full, but I forbear. If we are faithful, we shall soon get home, where we will tell all our sorrows and trials over—when we will all be introduced to each other. But, ah! how many we have hoped to meet there we shall not see! I just received the "Star," Sept. 6th, and I felt to praise God that you received your brow-beating with so much of a Christian spirit. In reading Br. White's letter, my very soul cried out, Come Lord Jesus, Oh quickly come! Amen; and destroy the devil and all his imp. Gird on thine armour! Ride forth upon thy white horse—let the armies be clad in fine linen, clean and white, and immortality, and follow thee upon white horses also. Amen! I believe with Br. White, that we should walk up to the mark the Lord has made, but not step over it. I had rather stand clear out on the last truth and duty written in God's Word, alone, if it was to draw the sword and slay my little son (and this the Watch would call worse than infidelity if it was alive, but that has gone, and Amen to it,) like Abraham, within the hearing of the Lord's call, and there be called wild, deluded, fanatic, crazy, fool—be hewn in pieces, broken on the rack, burned at the stake, or any thing else men and devils could invent, with the Pope at their head; than to neglect the least commandment therein, and stand beside Queen Victoria, and have the pomp and splendor of this world in all its forms, and at last receive the frowns and wrath of an incensed God. Those who do not obey the Gospel will be punished; and even as humble a thing as "washing



feet" is there. So you see brethren and sisters "down east" you are not alone in the land so famous for witches and blue laws.—The same delusion has, by the spirit of the living God, been borne away into the Hooker State. Amen. My wife, and all the dear friends, wish to be remembered by all the dear brethren and sisters scattered abroad. Yes, let our prayers and sympathies be united, hastening forward to that day when we shall meet to part no more. I did want to be at the Conference, but my Master thought not best; so I submitted. Mine eyes are turned to the New Jerusalem, and my face set as a flint for Mount Zion, there to meet the faithful Pilgrims to sing praises to God and to the Lamb for ever and ever. Amen. Oh ye virgins!—with this in view; lift up your heads and rejoice, for your redemption draweth nigh. Lift every sympathy away from earth, and show your allegiance to King Jesus.

Yours, believing the New Covenant is fulfilling.

WM. J. GREENLEAF.

P. S.—Our papers are twelve days coming. I mourn that I must wait till Thursday to hear from the conference. Please send me one copy of the Star while time lasts. You will perceive I have changed my residence.

W. J. G.

\* Since sister Minor received her suitings, and the Watch had run down, I felt we were about through with it. This, I hope, may be the last from such a source as this (an Advent paper).

Letter from a Child.

Waterford, Maine, Sept. 16, 1845.

DEAR BRO. JACOBS:—

Last night our hearts were made glad by receiving two copies of your "Day Star," Nos. 3 and 5, which were the first we had seen. We do bless the Lord for the food that was in them; as we have not received the "Hope within the Veil" this week. They were as water to the thirsty soul. We are happy here in keeping all God's commandments—including the seventh day, washing the saint's feet, and the holy salutation. We are amongst the "Down East fanatics" too; Glory be to God! persecuted for Christ's sake, but not forsaken, cast down at times, but not destroyed; for the Lord lifts us up, and we again press on to the kingdom with our strength renewed; and why should we think of being discouraged now, or going to sleep; for it is the "morning watch," and Jesus will come and will not tarry. While we see some of our Dear Brethren going back, retracing their steps, and giving up the atonement finished on the tenth day of the seventh month—what need we have to cry to our Father in Heaven to deliver our feet from falling and our souls from death? and what a comfort Divine, to know that he hears our cry, which ascends to him, and takes notice of such unworthy worms of the earth. When we cry night and day unto him to avenge us, he will do it. Glory to God, we are now in the time when we must wait with patience for our deliverer to come out of Zion, and save his elect. May the Lord help us to watch and wait, till our change comes; and that will be soon. Jesus is now saying to us,

Rejoice O blessed ones, for thou shalt reign with me,  
And in that glorious city thou shalt forever be.

Please send one number of the "Star" weekly, and direct to South Waterford, Maine. When the Lord gives me a mite, I will send it to you.

Yours, waiting for Jesus; though

A LITTLE CHILD.

DEAR BROTHER:—

The heart of my little daughter was drawn out to write to you this morning: I knew not that she was writing till she had finished her letter.

My heart was pained for you, when she read to me Bro. Snow's letter, and your remarks upon it. May the Lord forgive him, if he has not sinned wilfully. If you go to heaven, you must turn away your eyes from every earthly help. I have

had to leave behind a great number of my best and dearest friends, but the will of the Lord be done! I do hope the Lord will keep you and bless you—that you may endure unto the end. It would rejoice me to send you a dollar, if I could sell any thing I have.

Yours, hoping to see Jesus this fall.

R. E. HAMLIN.

Letter from Bro. Noyes.

New Orleans, Sept. 15, 1845.

DEAR BRO. JACOBS:—

I am so much refreshed and strengthened by reading your paper, that I wish you to send it to me as long as the Lord shall direct its publication.

I hope—yes, most earnestly pray, that the time will be short that we shall need it. I believe the Lord himself will very soon descend from heaven with a shout, and with the voices of the arch-angel.

I expect—long for—and pray, that it may be in this "morning watch." The evidence is very conclusive that the blessed Jesus will come, personally, in the clouds, as he left, some time before the first of November.

It has often occurred to me that we have not made that distinction between faith and knowledge, that we should: What we know, requires no faith to believe. By observing this distinction, we shall be better able to understand the text so often quoted to prove we are not to know any thing of the time. It appears to me that the Devil has put in the mouth of every one that does not wish to know any thing about the time—"Of that day and hour knoweth no man." We may have faith in a "day and hour," but do not know positively that he will come at that particular time. If we did, we should know he would not come before that time. Faith says, He may come before that particular hour.

I thank God that we do know one thing positively! That he is near—even at the door, according to our Savior's command to know it. I think another text is misapplied, when applied to the wicked. It is this, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."—Matt. 25: 43, and parallel texts in Mark and Luke.

The class of persons addressed, are commanded to watch and pray, which I think, must be the righteous. We could not watch to-night, for what we knew positively would not take place till to-morrow night.

I rejoice to see that some of our little band in Mobile, where I formerly resided, are firmly fixed in the "present truth." My prayer is, that we may all meet, as we often used to sing, "On Canaan's happy shore, never to part again." The Lord is very good to us—he is now raising my head above the wicked: O, how good it is to have Jesus for a friend! He does, indeed, stick closer than a brother. Our brethren after the flesh, call us fools, and crazy; and many of those we thought to be our Spiritual brethren, have led us out into the mountains, (out of the Churches) and now seem disposed to leave us; but blessed be God, he promises to seek out his flock, and gather them Himself.

O, my brethren and sisters! do not look back now! The prize is just ahead. Worldly sympathy was a stumbling block to Lot's wife. "Remember Lot's wife!" I find there is power in the present truth: That the Kingdoms of this World have become the Kingdoms of our Lord, and of his Christ. The wicked tremble when they hear it, and begin to gnash their teeth. I tell them, that like Gideon, we are all ready to shout, and break our pitchers. Then the hosts of Midian will flee.

I receive but very little—worthy to be called persecution here. I think, the Lord has, in a great measure, subdued my enemies under me. I am placed in a situation above the wicked. To God be all the glory.

Your Brother, groaning for Redemption,  
ENOCH NOYES.

N. B. I shall do all I can by praying for you, and will send some of Cesar's goods to help soon,

if necessary, to hold up your hands. We have nothing to fear, for Jesus is our friend. Praise the Lord, O my soul!

E. N.

#### Foreign Items.

The *Britannia* arrived at Boston on Friday, with London dates to the 3d, and Liverpool papers to the 5th inst. She brought 101 passengers.

GERMANY.—The new religion is continuing its career with alternate successes and defeats. At Halberstadt, Ronge, the leader of the movement, was nearly assassinated when preaching a violent sermon against Rome; but at other places he had greater success. Our government is alarmed at the aspect the business is assuming, and has accordingly given orders that the preachers of the new faith shall not be admitted into the Protestant chapels, and that the newspapers, with a few exceptions, shall refrain from writing about it. In some of the minor duchies the same proceedings have been adopted, and in Austria they were adopted months ago.

FRANCE.—An expedition has lately been made to Delly by Marshal Bugeaud, at the head of 5000 men; and it appears to have been one of the most favourable of which the French can boast, for immediately on the appearance of the troops, the people made submission. Abd el-Kader has retreated into the interior, but he is still as far from being conquered as he was years ago.

TERRIFIC WHIRLWIND.—There has been a terrific whirlwind on the continent. Its effects in Holland were almost as severely felt as in France. At Rouen, however, it seems to have expended its greatest violence. In that city three extensive manufactories were destroyed by the whirlwind, while all the hands were at work; not less than 80 persons, of all ages, perished in the ruins, and 120 were thereby wounded.

SPAIN.—Madrid has been the scene of another disturbance; the people having resolved not to pay the new house taxes. All the shops were shut up, and business entirely suspended. Troops poured into the city, and on the 19th, charges of cavalry and a discharge of musketry were found necessary to disperse the crowd, when several persons were killed and wounded. The political chief published a most energetic proclamation, ordering the shops to be reopened under the most severe penalties, which, after some time, was complied with, and order was once more restored.

ALGIERES.—The *Courier Francais* reports from official documents that the agricultural population (European) of all Algeria does not amount to seven thousand souls; that the colony is far from raising enough for its subsistence; that in 1844 an importation from abroad of 600,000 hectolitres of grain and of more than thirty-five millions pounds of flour was necessary: that in the event of maritime war, the colony and troops would be starved; that Marshal Bugeaud had expended in the five years past, five hundred millions of francs, and that the effectives of his armies has never been less than eighty thousand men.

CONFLICT BETWEEN THE BRITISH AND NATIVES AT MADAGASCAR.—In the beginning of May last, Ranavaloa Manjaka, the Queen of Madagascar, issued orders that all the English and French residing in her dominions should, within eleven days, become her subjects, by having themselves registered and naturalized at Madagascar, or that they should immediately quit the Island.

Three hundred and fifty men, of whom one hundred were French soldiers, and the others belonging to the three ships, landed on the afternoon of the 15th inst., and advanced across a plain under a sharp fire from the fort and battery of grape and musketry. The enemy was driven out of the battery, and the guns spiked.

Another circular for mounting 30 guns was then discovered, which was also stormed and taken. The guard house, custom house, and a considerable part of the town was burnt. The loss of the natives was very great—that of the English and French some 20 men killed and 60 wounded.



## Letters from Bro. Kimpton.

The following letters are published, because, as will be perceived by the last one, Brother Kimpton considers himself aggrieved by the way in which the first letter was disposed of in the following note—published in our last number:

Is Bro. Kimpton perfectly satisfied with his own argument that he has sent us, against the practice of the saints' washing "one another's feet," at their social meetings? If he is, my argument against it is wrote out in full, in John 13: 2-17, and Matt: 28, 19, 20.

The article is not published, because it contains nothing new—nothing that proves Jesus did not mean just what he said. And the reply is not published, because you can refer to it as above, and read it for yourselves.

The impartial searcher of the Scriptures after truth, after reading them, must judge for himself, whether there be ANY THING NEW in this argument, why the commandment referred to in the above note, should be given the GO BY.

Rising Sun, Ind., Sept. 4, 1845.

DEAR BRO. JACOBS:—

I have been looking and searching the good word of the Lord, since I saw you, to find when and where it has been directed to "wash feet." The time and place appears to me not to be made known in the New Testament, but the time, place, and circumstances, seem to be fully and plainly revealed to us in the Old Testament. I refer to Genesis 18: 4, "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree." Again, Genesis 19: 2, "And he said, Behold now, my lords, turn in I pray you, to your servant's house, and tarry all night, and wash your feet; and you shall rise up early and go on your journey." Again, Genesis 24: 32, "And the man came into the house and ungirded his Camels, and gave straw and provender for the Camels, and water to wash his feet, and the men's feet that were with him." Again, Genesis 43: 24, "And the men went into Joseph's house, and gave them water, and they washed their feet." Now, from these passages, it appears to have been a very ancient practice—even as far back as the days of Abraham. As to the time and circumstances that caused this to be observed, they were simply these: Those that came to Abraham's house were supposed by him to have travelled some distance, or he would not have requested them to stop and rest. And if tired, they needed all the refreshment he could afford them; so he brought water, and they washed their own feet: These are the circumstances giving rise to the washing of those persons' feet; to which I have referred. Those persons that went from the land of Canaan, to Egypt, (Joseph's brethren) it is very certain, had been travelling even from Canaan down to Egypt: And it is very probable they walked more or less of the way. This we infer from the present they took. Read Genesis 43: 11-12. But this has but little to do with the subject. We have now learned that the saints washed their feet in the early age of the world, and the word of the Lord tells us, it was done in, or at the places that these persons visited, and not in the Congregation. The observance of this is not hinted, in a Church capacity in the Old or New Testaments, so far as I can find. Now, let us turn to 1 Tim. 5: 9. Let not a widow be taken into the number under three score years, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

"If she have lodged strangers." Now, who were these strangers? I answer, Saints. The reader may ask, why do you conclude these strangers were Saints? Because they had stopped with one that was a Saint; and not only that, the wicked never seek righteous company; And they are not likely to blunder into it. This we know to be a fact. Then, we ask, who she entertained? We answer, strangers. Well, what were they? Why, they were Saints. Well, whose feet did she wash? Why, those strangers whom she lodged. Well, where did she do it? Why, in her own house, just as Abraham did, who is the father of all the faithful. Now, let us try if

we can find, by the word of the Lord, when and where the supper is to be attended to; and whether, as the business of individuals, or the duty of the Church assembled; The word says this must be, or has been, by the Church assembled, and that on the first day of the week, in commemoration of the Resurrection of the Lord of Life and Glory from the grave: By which, life and immortality has been brought to light, through or by the Gospel. Hence we read, (Acts 20: 7,) "And upon the first day of the week when the disciples came together to break bread, Paul preached, &c." Now turn to 1 Cor. 11: 18—For first of all, when ye come together into the Church, &c. Now, there is no difficulty in understanding the time, and the place, for attending to the Lord's Supper. The time, is the "first day of the week," on which the Lord arose from the dead!—The place, is in the Church assembled, as recorded in Acts 20: 7. Every institution that is commemorative, ought to be observed on the day the event took place, of which it is commemorative.

Now, it does appear to me, that the Lord has given us plain teaching, in reference to the Lord's Supper, and equally so, in regard to washing feet. It is spoken of, as being done in private, by individuals, and neither precept nor example of it, ever being done in the Church: And the Supper is never represented as having been observed in private, but always in the Church: Surely, it would not do to say, that we must relieve the afflicted in a church, while assembled, and yet it is in immediate connection with washing the Saints' feet. The afflicted can't go to church, neither the sick or the naked; Consequently, we must relieve the distressed, whenever we find them, if we have the means so to do: And, dear Bro. the only difference I can see, is simply this: In the days of Abraham, it was their duty to give water to the Saints to wash their own feet; but we must prepare water, and wash one another's feet, and surely the blessings of the gospel are in proportion to the Cross we have to bear.

May the Lord grant that we may be contented to know and to do his will in all things! Never wishing to be wise above, or contrary to, what is written. We are looking, watching, and praying for our Lord to come the second time, to take us to himself, where we hope to enjoy the society of those from whom we are now separated, for ever and ever, in the glorified state—in the New Heaven and Earth—decorated and dressed in immortal and eternal verdure; and the glory of the Lord covering the Earth, as the water does the bosom of the great deep—and the tabernacle of God being with man. Be faithful, O, be faithful brethren, a few days more, and we shall see the King coming in the clouds of Heaven with Power and Great Glory.

Yours in hope of soon seeing the King of Glory.  
D. KIMPTON.

Rising Sun, Sept. 29, 1845.

DEAR BRO. JACOBS:—

In looking over the "Day Star," of last week, I saw a notice of a communication I sent you, on the subject of feet washing. Bro. Jacobs says, "Is Bro. Kimpton satisfied with his own argument?" I answer, Yes, I am: Fully satisfied. But I am not satisfied with what Bro. J. has said. Bro. J. says the article is not published because there was nothing new in it. That was not my intention, to tell some new thing (see Acts 17: 21.) My object was to bring out of the storehouse of the Lord, some of the old things which I think are needful in this time of trouble. I am sorry for one thing; and that is, that Bro. J. should insinuate that I attempted to prove that Jesus did not mean what he said in John 13: 17. I do believe with my whole heart that the blessed Saviour meant just what he said. But there is a time to every thing beneath the sun; and if a time, a place. In my letter to you, I tried to show the time—place, and circumstances, under which feet washing was attended to by the ancients, from the days of Abraham to the present time.

This, I endeavored to do from the word of the Great Judge, who is our God and our Father. I

will now give one more passage in reference to the time and place, of its observance: see Luke 7: 44, in connection with 1 Tim. 5: 10. Now, if this does not prove my position, could anything do it? Now, Bro. Jacobs, here are two passages in point; Luke 7: 44, the Saviour names Simon's house as being the place. Paul's Remarks to Tim. 5: 10; can refer to no other place. Now, Bro. J. here is two instances recorded of its being done, or ought to be done. But Simon was slack about it, and gave no water to wash the Saviour's feet. But may be Simon thought it was attended to in the Church. Now, Bro. J. give me one instance of the primitive Church, in the capacity of a church washing feet. One is all I ask. Can this Simon who neglected to wash our beloved Saviour's feet, help Bro. Jacobs to one? Just one, is all I ask—look it up. Can it be found? I want it;—I wish to do the whole will of my God, and to do it just as he has bid me. And O, may our God keep us from giving a wrong coloring, or sending a false impression abroad, concerning any of our brethren.

Had it not been, Br. J., that I send the "Day Star" to my friends, hundreds of miles from here, I should not have written this letter. But they are near and dear to me, and it causes sorrow of heart with me, for them to see your notice of my letter.

"Nothing that proves that Jesus did not mean just what he said?" How, O how, did Bro. J. learn that I tried to prove he did not mean what he said? He did, and bless the Lord God that He has condescended to speak to man in the language of man. But my Lord did not say, as my Bro. has said—that the Church is the place to wash the saints' feet. And I cannot find an instance of it in the Old or the New Testaments. Can any body? If they can, I will thank them. Some of the Brethren here, think that this, and my preceding letter should be published, to correct the impression that has gone abroad. Will Bro. Jacobs do it? We shall see. The Lord keep us in the faith of soon seeing the Lord of Life and Glory, with his mighty angels. Amen.

Your Brother,

D. KIMPTON.

In all kindness and love I would remark, that Brother Kimpton seems somewhat excited, as brethren who, from some cause or other, neglect the commandments of our Lord, are apt to become. I have nothing to offer against his arguments—they are all very good. They prove, if they prove any thing, that washing feet is a commandment, and should be attended to at some time, and in some place. I think Bro. Kimpton is mistaken in saying that I taught that "the Church is the place in which to wash the saints' feet."

If I did teach it, he can tell when and where. When at Rising Sun, I taught it in Bro. Hamilton's house—probably as good a house as "Simon's," and about the same number of saints present. We there did just what our Lord told us we "ought" to do—washed one another's feet—and as near as I could judge, under circumstances, as nearly similar, to what they were at the house of Simon, as they well could be: But Bro. Kimpton—though he took a deep interest in the previous meetings, found it convenient to be absent on that evening. We hope he is not the "Simon, that neglected to wash his Lord's feet." At all events, he has not helped us to one text proving it should not be done in "the Church."—It seems to me that Bro. Kimpton's letters, and his course, proves, that if he is perfectly satisfied with his own arguments in this matter, he is not perfectly satisfied with neglecting what he teaches. When he finds a circumstance under which he can obey the command, will he send us word, that we may come and share the happiness with him?



It is possible that Brother Kimpton may find out, that washing feet was done in a Church capacity at the house of Simon, by the time he has given us a New Testament exposition of what the Church is.

Letter from Joseph J. Stringer.

Jackson, La., Sept. 4, 1845.

DEAR BRO. JACOBS:—

Having perused a few numbers of the "Day Star" with a good deal of anxiety, and with some pleasure, I would beg leave to call your attention to the following passages of Scripture:

- 1st. Matthew, 24th chap. and 42d verse.
- 2d. Matthew, 25th chap. and 13th verse.
- 3d. Mark, 13th chap. and 32d verse.
- 4th. Luke, 12th chap. and 40th verse.
- 5th. Luke, 21st chap. and 34th verse.
- 6th. Romans, 13th chap. and 12th verse.
- 7th. 1st Thessalonians, 5th chap. and 6th verse.

It appears to me that the 1st, 5th, 6th and 7th passages quoted, afford us conclusive evidence that in the days of the Apostles it was the duty of all men to watch and pray lest "that day come upon them unawares." And that the 2d, 3d and 4th passages of Scripture quoted, afford us conclusive evidence that in the days of the Apostles, none of the human family knew when that Great Day would come to pass wherein "the Son of Man cometh;" and that the exhortation then was to be ready, for the reason that the Son of Man would come in an hour when the people of the earth would not expect him—and that all men in all ages of the world have been ignorant of the time wherein the Son of Man cometh; and that a happy dispensation of God's divine goodness will continue to prevent our arriving at this knowledge for our own good—that generation after generation may be exhorted to watch and pray, and be ready for the coming of our blessed Saviour. And that all men in all ages should be exhorted to repent and believe the Gospel, and thus inherit eternal life; and that the theme of the preachers in this our day, ought to be, that sinners might be converted, and brought from nature's darkness to a knowledge of the truth, and be saved by the righteousness of a crucified Redeemer. That every Christian should pray not only for the conversion of souls in this our day, but that our posterity even to the fourteenth generation might be saved. Yes, that all men in all ages might inherit eternal life, if it be consistent with the will of our Heavenly Parent. For a good explanation of the 13th chapter and 32d verse of our Lord's Gospel according to St. Mark, I would refer you to the 11th chapter and 14th verse of the Prophet Isaiah, and to the opinions given by Dr. J. P. Smith and Bishop Sumner, which you will find recorded on page 379, in the Comprehensive Commentary, Baptist Edition, from Matthew to John.

In conclusion I would assure you that my object in calling your attention to the above passages of Scripture is, that you may once more ponder over them. They are worthy to be considered, and that they may prove refreshing to your soul, and that your readers may be benefited by your exposition of them is my prayer for Christ's sake.

JOSEPH J. STRINGER:

#### REMARKS.

The above letter will no doubt, be called stale by many, but there are some of our subscribers at the South, who have never given the subject of the Second Advent, a thorough investigation as to its Scripture merits; and nearly all the publications they have read relative to it, are those that have been issued since the autumn of 1844. The writer is probably one of that number; and his article is given for the purpose of supplying a brief reply to his inquiries, for the benefit of all such as do not seem to understand the argument on the points in question.

We have never claimed that it was not the duty of the Apostles, and of "all men, in all ages" to watch for the coming of the Son of Man. But that the time of that coming was wisely hidden until it should be "near, even at the door"—when we were to know that fact positively. Mat. 24: 38, Dan. 12: 10, &c. "Take heed to yourselves, LEST" &c.,—"and that day come upon you unawares." What is the object of prayer and watchfulness, but to avoid the very thing that the writer concludes will be the case? viz. that *that day* will come upon all, *unawares*." The caution quoted in 1 Thess. 5: 6, is also given to avoid the writer's conclusion: See ver. 4, "But ye brethren are not in darkness that *that DAY* should overtake you as a thief." Because they heeded the injunction, "Watch and be sober." We have never expected to arrive at a knowledge of "that day and hour" in any other way. Nor have we ever pretended that the particular *hour* would be known—that being the longest period of time on which the prohibition of *knowing*, rests, after "Ye see all these things come to pass." Now read Amos 3: 7, Gen. 8: 13, 18: 17, Psa. 25: 9, 14, Isa. 45: 11, 46: 10, Acts 17: 31, Job. 7: 1, 14: 14, Isa. 40: 2, Dan. 8: 19, 10: 1, 11: 35, Hab. 2: 3, Acts. 17: 26, Gal. 4: 1, 2, Eccl. 8: 5, 1 Pet. 1: 9—13, Dan. 8: 13, 14, 9: 23.

We can not admit the common stereotyped conclusions of the writer, without scripture authority. I will now ask that writer, by way of conclusion, where he will place the "dispensation of the fullness of times," for the gathering of God's people—and who are the instruments of God's work in that dispensation? Eph. 1: 10, Matt. 13: 30, 38.

Let it be remembered that the same terms are used in the Commission to the disciples in Matt. 28: 19, 20, as in Matt. 13: 19. The expression translated "The end of the world" is, *scuntilli tou aionos*, literally rendered, "even to the termination of the dispensation." By the time the writer has given the Scripture proof, that the "dispensation of the fullness of times," is the same as that in Matt. 28: 19, 20, we shall be better prepared to appreciate the last part of his letter. Our solemn convictions, accompanied by evidences on which we rely, has been heretofore given, showing that we are now in the last, or gathering dispensation.

BRO. J. PEARSON.

This Bro., as is known to our readers, formerly published "The Hope of Israel," at Portland, Maine. In that paper, he boldly advocated the "present truth," and with it, probably some error, as we are all liable to do. After that paper stopped, we heard nothing particular relative to his views, till a few weeks since we received another copy of the "Hope of Israel," containing a full confession of what he claimed to be erroneous, in his teachings, in former numbers of that paper—The Bridegroom having come in the 7th month—The "atonement finished," &c., and goes on to explain the "process by which he has been brought back to his previous position." Among other things, he says,

"Those who claim to be in the right, and are teaching that a division must take place in the Advent ranks before the Lord shall be revealed, do not possess the graces of the Spirit; and such division is not in accordance with the rules laid down by the great Head of the Church. I make no exceptions, and apply this as the general charac-

ter. I know in what manner I have dealt with others, who did not coincide with my peculiar doctrinal views. Said the Savior, "Judge not, that ye be not judged; with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." So it has been in my own case. During my time of broken-heartedness before God, close studyings of the Word, and earnest cries for light, and divine support and guidance, this unforgiving, unkind feeling, has measured out its judging, cutting-off, condemnatory spirit towards me. But in the end, it has proved a blessing to my heart."

To hear Bro. Pearson mourning over the unkind spirit, and wrong judgment he may have exercised toward his brethren, must rejoice the heart of every true child of God. I with him, have found frequent occasion to mourn, and repent as in dust and ashes before God, on the same account. And who, among the scattered flock, in this Laodicean state has not!

Here is a point—when the heart is tender, and the soul deeply humbled before God, that the enemy of God will accomplish his mightiest work of destruction, unless we meet him at every turn and corner, with a Thus, and "thus saith the Lord." Impressions, at such a time, will not do. When the individual is ready, with one sweep, to let go—at once, and forever, all his errors, the master piece of Satan's work is, to crowd in truth enough with the error, so that the man's soul may be left as barren as the "heath in the desert." Such, I fear, has been the case with Bro. Pearson; for while the arguments sustaining his former doctrines, and course; are compared with those upon which he has now grounded his confessions of errors,—the impartial observer can not fail to see that the latter is but a faint attempt at Scripture argument. I think it may not be saying too much, to say, that a jury of twelve men can not be found—sworn to decide the case upon the testimony of Scripture, and existing facts, but would feel bound to say the evidence was all in favor of Br. Pearson's former course. Can he not see this, a device of the enemy, in giving him a tender conscience—a broken heart—when in the face of the strongest evidence, he can decide in favor of feelings and impressions, nothing superior to those which unforgiven man in the sight of God, is wont to exercise.

I have departed, however, from what I had intended to say. Sister Clemons, some time since, wrote me relative to the last number of the "Hope of Israel," &c., suggesting that it was published at 14 Devonshire—suspecting other hands engaged in it, &c. It was upon this statement I grounded the suggestions in Nos. 7, Vol. 7, and to which Bro. Pierson has answered in the "Herald and Watch." Bro. C. H. Pearson, and Sister Clemons, have written their full confessions of being the instigators, &c. Their letters were too late for this number. They will be attended to in our next. Suffice it to say, they have both abandoned the course they have pursued in the "Hope Within the Veil."—Their paper has stopped—Further I will not say now, as I wish not to prejudge their case; but all the evidence they have brought for their strange course, will be presented in our next. Zion's walls are again hung in mourning. O come Lord Jesus!—Come quickly!

Bro. Truesdale, the printer, has been confined to his room by sickness, the most of the present week, which has occasioned some delay in issuing this number.



## LOCAL ITEMS.

## "Perilous Times."

**Extraordinary Sickness.**—The village of Laurel, which is situate on the White Water Canal, in Indiana, near Cincinnati, contains about four hundred inhabitants. There are now sick in that little place, the extraordinary number of one hundred and eighty-two, all with the ague and fever, or almost one half of the entire population.

**Decrease in the Methodist Church.**—Bishop Soule, of the Methodist Episcopal Church, says, there has been a decrease of 45,435 members in the Northern section of the Church, the past year and an increase of 9,703 in the Southern section, while the total increase for the preceding year was 155,000. He ascribes it to the contentions that have agitated the Church.

What an open door for usefulness, there must have been in the Methodist Episcopal Church, during the past year!

**Mob at Parkersburg.**—The World in Parkersburg has taken the Church under its special care. Rev. John Dillon was appointed by the late Ohio Conference of the Methodist Episcopal Church, to that town, it being included in its bounds. Last Saturday, on his arrival there, a division arose on the question whether he should be received. Parties were pretty equally divided. The adverse faction locked the Church. By some means, he, however, obtained entrance, and preached, though interrupted frequently. The next day a town-meeting was called, and a Committee appointed to wait upon Mr. Dillon, and signify to him the order that he should leave town before the following Saturday.

The result we have yet to learn. A pretty business, truly.

Mr. Brown, the former preacher, on returning for his family, only escaped a coat of tar and feathers, on account of delay in preparing it.

*Morning Herald.*

## The Mormon War.

It is probably known to the most of our readers, that serious difficulties have existed in the Mormon country for some weeks past.

The Anti-Mormons became determined to drive the Mormons out of the country, and accordingly—in military array, have been pursuing their work, till hundreds of the houses of the Mormons have been burned, and much property destroyed.

Two detachments—principally Mormons,—the one headed by the Sheriff of Hancock County, and the other by "one of the brethren" have turned out to oppose them. They have taken possession of Warsaw, the Anti-Mormons having fled to the opposite side of the river. Some have been killed of both parties.

## THE DAY-STAR.

CINCINNATI, OCTOBER 3, 1845.

Letter from Bro. Hotchkiss.

*Auburn Sept. 19, 1845.*

DEAR BRO. JACOBS:—

I do not wish to enter into the discussion of the subject contained in my letter, and your answer to the same; but, as there was a manifest error in the omission (I presume by me) of a word, I have no doubt you will rectify the same. In the first section insert—"of his glory"—and it will read—"that when Jesus Christ is revealed from heaven with his mighty angels, in flaming fire—that that revelation 'of his glory' will be in his saints." With your comments on what I said about "Christ's body being incorporated with the believer," you make me teach a literal eating of the antitypical sacrifice. Let me express myself once more: The faith that

takes hold, or apprehends the sacrificial "Lamb of God" or "the word" which "was made flesh and dwelt among us" is a fasting or eating up of that body, of which in the type, nothing was to remain until the morning. It is the Spirit that quickeneth—the flesh profiteth nothing. "The words that I speak unto you they are Spirit and they are life."

Your readers may now understand how the body of Jesus must be incorporated with the believer.—The eating of His flesh is eternal life. Is not this the tree of life—the hidden manna?

You say, I "will not admit that we have the Throne of David in our flesh." In this you have stated part of the truth, which needs some explanation. Let your readers answer the question, whether we are to look for the literal wood, gold and precious stones of which David's throne was composed, when David sat upon it in literal Jerusalem? See Rev. 21: 22; Or is that promised Throne to be found in the hearts or affections of the promised seed of Israel, who we are told are joint heirs with Christ, to this inheritance, and who have the promise of sitting with Christ in that throne; which will be accomplished when the union is perfected with Christ, "made perfect in one"? With these explanations I leave the matter for the reflection of your readers.

C. B. HOTCHKISS.

P. S. Bro. J. I will ask you one question; How it is, that because Christ had power to call Lazarus forth, that therefore that was making the second Adam, on earth a quickening spirit?

Was it not the earthly after he became Adam that was made? &c.

I feel much obliged to you for making so correct a copy of my article. Please insert this, and oblige me; and I shall have no further occasion to tire your patience. I seek not controversy, but the truth, and that only.

C. B. H.

## REMARKS.

I have never denied "that when Jesus Christ, is revealed from heaven with his mighty angels in flaming fire" he will at that time, be glorified in his Saints: But the difficulty seems to be—with Bro. Hotchkiss, that this is all the glory, that will be revealed. If this were true; how can Bro. H. account for the following language of our Lord?

"For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his fathers, and of the holy angels." LU. 9: 26

In the account of the transfiguration in the Mount, which immediately follows the above language, there was a manifestation of "his own glory" as also, a glory in his saints, (Moses and Elias) and at the same time and place, the glory of his Father was seen in the cloud which enveloped them, and out of which came the voice, "This is my beloved Son, in whom I am well pleased."

Founded on this revelation in the mount, Peter afterward proclaimed a still future "Coming of our Lord Jesus Christ," as evidenced by that circumstance—saying it was no fable that he was declaring, for we were eye witnesses of HIS MAJESTY. If he does not carry the idea that the future coming would be like that in the mount, then his language is unmeaning, and no revelation.

Bro. H. says "with your comments on what I said about Christ's body being incorporated with the believer, you make me teach a literal eating of the antitypical sacrifice." If in this matter, I have wronged Bro. H. I sincerely beg his pardon.

These are his words.

"The objector says, What has become of that flesh that dwelt among men? Christ has told us that unless we eat his body and drink his blood, we have no life in us. Did not the sacrifices, and especially the passover lamb, as well as the

Lord's supper teach this great and glorious truth THAT ALL THERE WAS OF CHRIST'S BODY, must in like manner become incorporated with the believer so as to make that perfect oneness and union "Ye in me and I in you"?

What else can any man gather from the expression "All there was of Christ's body, must in like manner be incorporated with the believer" but a literal eating of that body?

If it be determined that Christ's own, personal, literal body, shall go out of existence—nothing be left of it, what objection to this method of disposing of it? It is the most Scriptural manner in which it could be done. But Bro. H.—has expressed himself once more; and now it is the word, that was made flesh,—the Spirit that quickeneth, that is united with the believer, and constitutes "Christ in him." How can Bro. H. now escape the dilemma that it was "the word"—the "quickenings spirit," and not the human body of Christ, which was sacrificed? Or admit that all he has said, avails nothing against the doctrine, that Jesus will come in a literal body of flesh and bones. That the life—the word—the quickening, spirit becomes incorporated with the believer, is a soul-cheering doctrine. It is the Christian's life: But to say, that because the living—quickenings spirit, is in the believer, and constitutes his life, it is therefore no where else, would be more than the Scriptures warrant.

"Is not this the tree of Life?" What a wilderness of conjecture we have left to float upon, when we take such liberties with the words of our Lord. On this principle, not only the body of Christ—both literal and mystic, but heaven, earth, and hell, can be explained out of existence.

Again, he says, "Let your readers answer the question, Whether we are to look for the literal wood, Gold, and precious stones, of which David's throne was composed, when David sat upon it in literal Jerusalem." I had supposed that my brother Hotchkiss, was incapable of treating any subject, otherwise than with becoming sobriety; but he certainly must admit that such an objection as he has here raised, looks feeble, to say the least. Because David's throne was overturned, and was to "be no more till he come whose right it is," does it therefore follow that there is to be no similarity in its restoration, when He does come, whose right it is? Or because it is described as more glorious in its restored state, does it therefore follow that it is not a literal throne?

Because it is said, "instead of the thorn, shall come up the fir-tree, and instead of the briar, the myrtle tree", where would our expositions carry us, if we should say there would be neither Fir nor Myrtle-tree, but that simply a thriving representation of the Church was intended? O when shall we be content with the expositions the Lord has given us, and cease from our own wisdom?

If I comprehend Bro. H.—'s question in his postscript, I will answer it by asking another.—What saith the Scriptures? "He [the Son of God] cried with a loud voice, Lazarus, come forth! And he that was dead, came forth"—John 11: 44, 44. "For the hour is coming in which all that are in their graves, shall hear his voice and shall come forth."—John 4: 38, 39.

**DROUGHT IN TURKEY.**—At Constantinople the drought has been so great that water, usually very abundant, sold as high as 2d. per gallon. The surrounding districts suffer severely.



## SELF JUSTIFICATION.

Here is the grand secret of all the backslidings and apostacies that have ever taken place among the people of God. How strange it is that we do not discover the great sins that bring us under condemnation before a Holy God, till the deed is done, and the stain is fixed.

We may be considered ultra, for saying that the individual who justifies himself or herself before men, can not be justified before God. Jesus said to the Pharisees, (Luke 16: 15,) "Ye are they which justify yourselves before men; but knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God." Ye, are they which do this thing, without any qualification: But his true disciples "are they" which never do this thing, as their whole history proves. Here was a company on the one hand—(Christ and his disciples) that were entirely dispossessed of earthly substance, and on the other hand a company of Pharisees, that were anxiously careful about the worldly goods that they possessed. Christ revealed them in the parable of "the unjust steward" who disposed of his master's goods far below their value, for the purpose of securing a future living; and then in direct opposition to the prevailing ideas of justice, and honesty, commended the wisdom of this steward as being far in advance of the wisdom of those who retained their earthly possessions, in the face of the command, "Lay not up for yourselves treasures upon earth," and justified themselves in so doing.

The moral to his parable was, "no man can serve two masters: for either he will hate the one and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. And the Pharisees also, who were covetous, heard all these things, and they derided him;" as a matter of course; after such an idea had been advanced, as to the value of property, as is contained in that parable. They asked for some argument against such "fanaticism," and for the want of a better, "they derided him." Be not alarmed then, brethren that we left all for Christ, "as though some strange thing had happened unto you"—when you are mocked, scoffed at, and persecuted: These things were learned from those who professed a strict adherence to the law, and who done the same things to your Master 1800 years ago. "That which is highly esteemed among men, is abomination in the sight of God." The plan of "laying up for a rainy day" (referring to earthly possessions) is highly esteemed among men.—It is a principle which the wise and great of this world venerate. Franklin, in common parlance, immortalized himself, in teaching, and illustrating it. It is a theory that not only prevails among the so called "people of the world"—the church, even, has taken it under its especial fostering care: but notwithstanding all this, it is a principle that Jesus never taught:—If he did, we will be able to point us to that divine lesson. Yet, all his lessons taught the direct opposite. Those that succeed in amassing worldly goods, are universally, much more "esteemed among men" than the humble laboring poor—and consequently an "abomination in the sight of God." How exceeding straight are God's commandments!—as well as exceeding plain. Men do not understand those commandments half so much as they pretend. The difficulty lies in the lack

of a disposition to do them. What is there obscure about the command, "sell that ye have, and give alms?" It is very plain. You know how to sell a thing—especially if you are to make a large sum of money by the operation. Selling, then, is one part of the command, that is understood. You know what "ye have." If you do not believe this, let the thief come and take the best dress from your wardrobe, or the largest part of your money from your drawer, and see whether you would be likely to discover the loss. A child knows what it is to "give alms"—to give, without the shadow of an expectation, of ever receiving any thing in return. Yes, a fool understands the command "sell that ye have, and give alms," but it takes a wise modern Theologian to make out that it means, Lay up treasures in this world, against a rainy day, or keep what you have got, and get what you can, after my wants are supplied.

Man is so constituted, that he must act in accordance with the laws of evidence; and when he can find no evidence in Revelation or Reason, that will minister to his fallen and corrupt nature, he will manufacture some for home use, that is opposed to both. Thus, every man, woman, or child, that is living in the daily violation of any of God's commands, will present a reason for such violation, or neglect—(opposed to Scripture though it be) as oft as the commandment crosses their path. The idea of pleading, Guilty, is too humiliating. There is something manly, noble, in the world's estimation, in acting upon the defensive. Find then, a violator, or neglecter of one of our Lord's commands, and you find the individual of whom Jesus says, "Ye are they that justify yourselves before men." Upon a hasty thought, I will venture the expression, that an instance can not be found in all the Bible, where an individual justifies himself before men, but what God condemns him.

An objector may claim that Job justified himself. If it were so—if he recognized such a right, why does he say, "If I justify myself, my own mouth shall condemn me?" (Job 9: 20.) He then understood this matter of "self justification" to be a sin.

"A certain Lawyer" once stood up—tempting our Lord, and said, "Master, what shall I do to inherit eternal life?" Look at me! I am Esq. A., "highly esteemed among men." You teach with so much apparent authority, and confidence, what will you presume to say to a man of my consequence—a teacher of the Law? "He said unto him, What is written in the Law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself"—perhaps never dreaming that he was breaking the very commandment in the law that he taught with such pharisaical exactness, till our Lord replied, without note or comment, "Thou hast answered right: This do, and thou shalt live." "A guilty conscience needs no accuser." It is easy to discover that he reasoned thus with himself:—Now he intimates that I don't do this commandment—perhaps it may be true, that I do not. If I do not do it, which is the part neglected! Although I never thought of it before—I do not love my neighbor as myself. But then, again, there must be some qualification here—every body are not my neighbors. And "he, willing to

justify himself, [as no true Christian does] said unto Jesus, And who is my neighbor?" Our Lord answered him in the parable of the "Good Samaritan" in such a way, that he, like every other neglecter of God's commandments—who are willing to justify themselves, was compelled to pronounce his own sentence of condemnation, and retire speechless.

But if in no case, we are permitted to justify ourselves, what shall we say in defence of our course, while obeying God's commands? Nothing! but to point to the testimony of God, and be able to say, He commanded it! He did so; and thus justify God, and not yourself. "And all the people that heard him, [John] and the publicans, justified [not themselves, but] God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him." They were those, that were willing to justify themselves—therefore God could not justify them. They could do all sorts of "Christian turning and twisting" to get rid of God's commands: and condemn the penitent, humble and obedient. John the Baptist had a devil, because he was abstemious, and Jesus was a glutton,—a drunken associate of sinners, because he ate and drank.

The pertinacious pharisee of these days, as well as 1800 years ago, who is always sure his own way is right—justifying himself,—is never at a loss for reasons of some sort, upon which to ground the severest denunciations of those who, sheltering themselves under the commands of the Most High, can not see it in their line of duty to submit to his dictum.

A happy illustration of the contrast between self justification, and humble submission to God, is given in Luke 18: 10—19. "Two men went up into the temple to pray—the one a pharisee, and the other a publican. The Pharisee stood up, and offered a prayer of self-justification before God. O, how heaven daring! "I thank thee that I am not as other men are, extortioners—unjust—adulterers, or even as this publican. I fast twice a week, and give tithes of all that I possess." O how glad we are that we have got all the truth—and are no longer in darkness, like these Presbyterians, Baptists, Methodists, &c. Thus, unperceived, we have plunged ourselves into the Laodicean state, by this wile of Satan—this heinous sin of self justification. It is useless to deny, that whatever others have done, we have been claiming to be "rich, and increased in goods, and have need of nothing";—while the "faithful and true witness" testifies, that we are blind, wretched, poor, miserable, and naked—and know it not. Our only hope then, is repentance,—contrite obedience, conditioned upon which, we shall certainly see:—we shall be clad in a glorious array of righteousness, and sit down with Christ in his Throne.

God could not justify that Pharisee—he undertook the work himself, and God left him to himself. But the publican—in no esteem among men—dared not lift his eyes to heaven, but with unaffected humility, smote upon his breast and cried, God be merciful to me a sinner. Here was a state of mind, willing to submit to the most humbling requirement,—a state that God could justify. "I tell you this man went down to his house justified rather than the other: For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."



The Lord testified of his professional people on one occasion, as follows: "The backsliding Israel, hath justified herself more than treacherous Judah," Jer. 3: 11. Self justification is characteristic of a backslider; Where have you ever seen one, no matter how gross his backslidings may have been, but what has always been ready to enter his plea of self justification? That justification too, is never grounded upon the commandments of God, but always upon the faults of others. A backslider may most generally be known, by his efforts at exposing the faults of others, while his own, lie deeply buried in a heart filled with self conceit—pharisaic pride, and covered with the gloss of self justification.

And why should not the apostate from God be thus deceived? The veriest infidel that treads God's footstool, is always the loudest in his own praise, and the most clamorous for superiority. I am occasionally visited by a brother, who in weakness I have endeavored to warn of his danger, while neglecting God's commands. His constant plea is, "I am as good as you—in fact, I am about the only true Adventist in Cincinnati." His comparative goodness I never doubted, but I have seen that the words of God pronounce an awful sentence of condemnation upon the act of self justification. "Ye are they that justify yourselves before men, but God knoweth your hearts: For that which is highly esteemed among men, is abomination before God."

While we are to retain the humble teachable spirit of Jesus, and ever avoid justifying ourselves—we should shun another error: That is, making the confession of our faults, a virtue, and resting upon that for justification. O how shall God's dear children, who treading amid the dangers lying at the last end of the Christian's pathway, be made to feel all the dangers that surround them! Suppose you are opposed, persecuted, and condemned; what then? Receive it all for Christ's sake, "answering not again." Paul once said, "It is a very small thing that I should be judged of you, or of man's judgment: Yea, I judge not mine own self, For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord." 1 Cor. 4: 3, 4. Men might judge, or withhold their judgment; it was all the same to him. What he did—though he suffered the loss of all things for Christ's sake, he made even that, no plea of justification before God. "He that judgeth me is the Lord." He also declared those that were justified by the Law, to be "fallen from grace." Gal. 5: 4. As though this confessing one's self so weak and inefficient in knowledge, might be rested upon for justification, he says, "Yet am I not hereby justified."

That men do make the confession of their faults a virtue, has probably been observed by the most of our readers. A certain man at a "preparatory lecture," began the confession of his faults, by saying, "I feel myself the most unworthy of all my brethren—I know of no language sufficiently strong, in which to express my sinfulness, &c.," when the preacher—a plain man, replied, "I believe your neighbors will vouch for the truth of what you say"—when he arose again, and requested the name of the neighbor that had slandered him, as he could not feel free to sit at the Lord's Table with such a man. In short, he could not extend the "right hand of fellowship" to a man who could presume that he was capable of telling the truth under such circumstances.

When confessions are fashionable, they become as dangerous as the proud boasts of the Pharisee:—They form a convenient "goat" under which the disobedient take shelter. People will "confess," or do almost any thing else, but humble themselves, and obey:

Let us always be ready to confess our faults before God and men, whenever, and wherever we offend God and men; and never, no never, while we are wrapped around with mortality, attempt to justify ourselves before either. In the light in which the truth of God looks upon this self justification, my dear Bro. Himes committed a grand mistake, when he published those affidavits last winter—proving himself an honest man. Search the records of truth, and see if God has not always withdrawn his arm of defence from those who thus justify themselves before men. But if my brethren think differently, let them carefully treasure these evidences of their moral rectitude; for when the Judge of quick and dead summonses them to his tribunal, they may want them to file in, as their plea of "not guilty." Bro. Marsh's review of Bro. Peavy's article in favour of obeying Jesus Christ, as well as Bro. Himes's affidavits, may yet be needed.

David, when unrighteously pursued by Saul, always found faults enough of his own to occupy his attention, without acknowledging the faults of Saul. When we can, with a hearty good will, imitate the example of David in this matter, we shall find ourselves in a truly humble—patient—happy state of mind.

Shall we presume to do what Jesus Christ, at the bar of Pilate, dared not do?—He could not justify himself on that occasion without a violation of Scripture: As it was written "He was led like a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth."

In these "perilous times" I tremble for some of my brethren—but still more for myself.

Some of you have aided in God's great and last work of warning the world, and comforting the scattered flock,—by your means, and by your prayers too, but ah! But what! But the command, "Come out of her my people," has rung the length and breadth of Majestic Babylon's polluted Halls—but still finds some secret, if not open, sympathies of your soul, mingling with the inmates of her unhallowed courts. Your name, by them, is displayed in boasted triumph, proving the fruitless efforts of the Nazarene.

The command, "Sell that ye have, and give alms"—after a struggle with conscience, in which self has gained the victory, and been justified—has been consigned to the archives of forgetfulness, to rust and mould, till the countenance of Him, that is as the "sun shining in its strength," shall discover its slighted value.

A tie that will bind you to a positive, or a virtual refusal of obedience to "one of these least commandments," will be likely to hold you here, when the petrified tombs of Palestine—the dark caverns of the Pyrenees—the whited plains of Piedmont, and Smithfield, and deep sands of the Ocean—folded beneath ten thousand foaming billows, will longer fail to hold the ashes of the "down trodden" martyrs of ages. I tremble—O, I tremble for you! And why should I—that have undertaken a plea against self justification, tremble for you? Who am I? Ah why should I not also feel for a fellow being? O when I think of

the consummating scenes of the Great Day—the threshold of which we are already treading—"rotteness enters into my bones." Alas, I am undone! for I am but a worm—The Lord hath spoken; and the earth trembles. He hath looked out from His pillar of glory, and the nations are beginning to melt away before him.

#### Letter from T. F. Barry.

Bro. Marsh:—The conference at Poultney, began as appointed, on Friday last. Bro. E. Miller, Pinney and Crosier were present. On Sunday, the house was crowded. Subject in the morning.—What is it to be born again? when was shown that Christ was born again, when he was raised from the dead by the spirit of God. Isa. 66: 7; Rev. 12: 5; Ps. 2: 7; thou art my son, this day have I begotten thee. Paul says in explanation, Acts 13: 28, and though they found no cause of death in Christ, yet they desired Pilate that he should be slain, and when they had done all that was written of him, they took him down from the tree and laid him in a sepulchre. But God raised him from the dead; and we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same, in that he hath raised up Jesus again; as it is also written in the second Psalm, "Thou art my son, this day have I begotten thee." Here you perceive Paul quotes the second Psalm, verse 7, and applies it to the resurrection of Christ. In Col. 1: 15, 18, Paul declares he was the first born from the dead. Having thus shown, that the "great head of the church was not born again till his resurrection, it was then proved that his members do not possess a new birth till they have a part in the first resurrection. If no one presents this subject in full for your paper, Bro. Pinney and myself will. In the afternoon, I presented the "last battle," and found the truth of Isa. 28: 17—19. "And I shall be a vexation to understand the report thereof," for the wicked were greatly enraged, and seemed to say, art thou come to torment us before the time? We retired to a private house and observed the "Lord's Supper"—it was a melting season. In the evening, Bro. Pinney showed by signs "there is no mistaking," that our Lord is at the door, and will soon gather his elect. O, may we, among his saints be found, when the Archangel's trumpet sounds, and enter the city where sickness and death will never be known, for saith the Lord, behold I create a new heaven and a new earth, and behold I create Jerusalem a rejoicing, and her people (or children) a joy, and the voice of weeping shall no more be heard in her, nor the voice of crying; Isa. 65: 17—19. John in vision, beheld this new earth with its capital—the city of the Great King; Rev. 21: 1—7. He that overcometh shall inherit all these things; (margin) what things? The earth and new Jerusalem. Yes, brethren, beloved of the Lord, be of good cheer, the Lord will soon make all things new, then our bondage will end—we shall receive our crown, wave our palms of victory—walk in white—see our King, and the song of Moses and the Lamb we'll sing.

THOS. F. BARRY.

Seneca Falls, September 16, 1845.

Voice of Truth.

#### LETTERS AND RECEIPTS,

For the week ending Oct. 2d.

W. B. Elliott, \$2.00; Alfred H. Brick, 1.00; G. W. Peavy, 1.00; Wm. J. Greenleaf, 1.00; F. Glascock, \$10.00; A. Friend, 5.00; M. Hamlin, From two friends, 3.00; Joseph J. Stringer; A. Friend, 2.00; Enoch Noyes; T. F. Pomeroy; Alfred Chase, (Your letter was received, containing 1.00, and credited in No. 7, Vol. 7, and the paper regularly mailed since that time, as directed.); Wm. Winkley, 50; D. Kilmpton, 1.00; C. H. Pearson; E. C. Clemons; Laurens I. Joyce, 50; each, for Frederic Bates, William Converse, L. Perry, and D. W. Perry; Wm. Gillies, 1.00; O. R. L. Crosier; Samuel W. Rhoads, 1.00; H. L. Smith,



# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WILL THAT YE TAKE HEED, AS UNTO A LAMP THAT SHINETH  
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1. 19.

C. CLARK,  
Printer.

VOLUME 7.

CINCINNATI, SATURDAY, OCTOBER 11, 1845.

NUMBERS 12 & 13.

## THE DAY-STAR

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### TERMS OF THE PAPER.

Fifty cents per Vol. of 13 numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

## THE MERCY SEAT.

From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat,  
'Tis found beneath the mercy seat.

There is a place where Jesus sheds  
The oil of gladness on our heads;  
A place then all besides more sweet,  
It is the blood bought mercy seat.

There is a scene where spirits blend,  
Where friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around one common mercy seat.

Ah! whither should we flee for aid  
When tempted, desolate, dismayed?  
Or how the hosts of hell defeat,  
Had suffering souls no mercy seat!

There, there on angel's wings we soar,  
And sin and sense seem all no more;  
The Lord comes down our souls to greet,  
And glory crowns the mercy seat.

O let my hand forget her skill,  
My tongue be silent, cold and still;  
This bounding heart forget to beat  
If I forget the mercy seat.

## THE MORNING WATCH.

DEAR BRO. JACOBS:—

I have a few things to say relative to our hope. Our heavenly Father saw the great apostasy through which his people would have to pass, and that it would be necessary, just prior to our Lord's coming, to purify, make white, and try them, to prepare them for his Kingdom. In order that his people might know the time of his coming, the Great God has written out the way. He directed our minds to the four universal kingdoms that should exist prior to his coming, and which were to tread under foot his people for a specified time, viz. 2300 days, (or years) at the end of which we thought our Lord would come.

In order to illustrate the time of his coming, the Lord has taken a night which is divided into four watches, and commanded his people to watch, inasmuch as they knew not in which watch he would come. Mark 13: 35-37. There are but the four watches in which he commanded them to watch. The first is the evening, fulfilled in 1843, and is spoken of in Matt. 25: 1, where he brings to view the same night that there was a taking of lamps and going forth. That the Bible is the Lamp, no one but an infidel can deny. That watch closed and the Lord did not come: This disappointment was brought to view in Matt. 25: 5, "While the Bridegroom tarried, they all slumbered and slept." This proves that the time when they expected him, had passed—then he tarried. And it was one of the means he used for trying his people, to prepare them for his Kingdom. Many stood the trial, for they saw that He had told them, "If the vision tarry wait for it, for it will surely come, it will not tarry." This was "meat in due season," although we had

met with a severe trial. When we were asked, when the Lord was coming, we could only say, The Lord has told us, if the vision tarry, wait for it, and that consequently, we were expecting the Lord every day.

The second watch was at midnight, Mark 13: 35; "For ye know not when the Master of the house cometh, at even or at midnight." This watch, ending at midnight, was fulfilled on the 10th day of the 7th month, 1844, and is spoken of in Matt. 25: 6. "And at midnight there was a cry made, Behold the Bridegroom cometh! Go ye out to meet him." We afterwards saw, that the Lord had told us the second watch was to be at midnight, and the cry was made at midnight. Bro. White says, "This cannot be, for while the Bridegroom tarried, they all slumbered & slept, & if Christ had come then, he would have found them all sleeping." But let me say, Christ never designed to come in the second watch; but it is objected, why then did he command them to watch? Let our Lord answer, "For ye know not in what watch your Lord doth come." Mark 13: 35. We could know by watching, when he would come—by showing, first, that there was a going forth, in 1843, and then a tarrying. If there had been no watching, there could have been no tarrying, and so we should have had no evening watch. So in the second watch; if we had not watched, there would have been no "Midnight Cry." But now we can know how long a watch is, and that two of them were past, when we had the midnight cry, for the second watch was at midnight, and the cry was at midnight. It seems to me that those who deny that the midnight was the second watch, deny the words of Jesus.

Now we see that the second watch was just six months long; for it was just that length of time from the tarrying, to the midnight cry. This we could not then know, for there were two watches yet to come.

The third watch was at the Passover, being just six months from the midnight cry. Now is fulfilled Dan. 11: 10, "The wise shall understand," for we are now in the last watch; and we know the 6 months will end the 22d or 23d of this month; and within that time our Lord will come, for it was for the Son of Man that he commanded them to watch.

But how do you know that each watch is six months long? Our Saviour told us the cry was made in the middle of the night. Matt. 25: 6, and we saw that the second was just six months, which Luke gives us the length of them all: Besides, the night was divided into four watches, and the cry was in the middle of the night,—two watches only, were to follow that cry; and they cannot extend beyond the 23d of this month, or the cry would not have been at midnight.

I believe before the 23d of this month shall close, I shall see my Saviour coming, in the clouds of heaven.

SAMUEL PEARCE.

Cincinnati, Oct. 7, 1845.

Letter from Bro. Oaks.

Roseboom, Otsego Co., N. Y., Sept. 19, '45.

DEAR BRO. JACOBS:—

We have recently been called to mourn the loss of our beloved brother Russell Sherman, who now sleeps in Jesus, till the first resurrection. He died Sept. 9th, in the 53d year of his age. Bro. Sherman embraced the cause of Christ when in early life, and has ever strove for the faith once delivered to the saints. In '43 he embraced the doctrine of the speedy coming of Christ, and commenced proclaiming it to his neighbors and friends and warning sinners to prepare to meet Him. (Being a deacon in the Baptist church,) when he opened our meetings he would

always tell us of the New Heavens and the New Earth, & of the coming of Christ to set up his kingdom in the New Earth: And to edify the brethren and sisters, how oft he would tell of the joy and satisfaction that sprang up in his soul on studying the prophecies relative to His coming. He would often say, '43 was the happiest year he ever saw. During his short sickness he would often say that he would soon meet that happy company. To his believing friends and neighbors he would say, hold on to the Advent doctrine, for Christ will soon come, to all those that look for him. He has left a wife and 12 children to mourn his loss. The Advent band feel that in him they have met with a great loss. May the Lord supply his place by raising up others to tell us of the signs of His coming. How we should rejoice if Bro. Jacobs, or some other brother could come this way and preach the Kingdom of God to us as it is in Christ.

WM. D. OAKS.

P. S. The papers that you send us are cheering to our hearts; and many others that are permitted to read them after we have perused them. There are many here that would be glad to take it, but are not able; although some are saying all manner of evil against those that are so foolish as to believe in the Advent doctrine, and as they did of our Master. We love our Master's message that he left us and hope when he shall appear, we shall appear with him in glory.

W. D. O.

Letter from Bro. Gurney.

Fair-Haven Mass. Sept. 29, 1845.

DEAR BRO. JACOBS:—

I have read the "Day Star" of late, as it was sent to me from the office of the "Hope Within the Veil"; and I find it encourages God's saints who are keeping his commandments, and expect in a few days, the return of their King from the wedding, and to enter in through the gates into the city. Well, the "Hope Within the Veil" has come to me with a confession! but part of it was left out. See Luke 14: 20.

I send you the enclosed (\$2.00.) You may send me two copies of the "Star" as often as it may be published, (commencing number 7,) and also Bro. Cook's sermon on the "fulness of times," 4 or five copies if you have them. I feel strong in the Lord: While the enemy is firing his darts, and the battle waxed hotter, let us keep our loins girt about with plain simple truth, and he cannot hurt us. There is a little remnant in this vicinity who have not denied the Name of our King, and are determined not to return to Egypt from whence they came, nor to murmur and complain of the way that God's truth has led them. Amen.

We meet together, and Jesus meets with us: He loves us and we love to keep his commandments. I am satisfied that the cause in which we are united is the cause of God, and a few more days will demonstrate it to the world; but we are now hid from the world unless we yield our experience in the year past, and if so, we are on the devil's ground, and his subjects triumph. But we are not of them that draw back. "Remember Lot's wife." "He that seeks to save his life shall lose it."

Your brother grooming for redemption.

H. S. GURNEY.

The letter of Bro. M. Williamson is received, and the subject looked at again, I think, without prejudice. The subject of Christ's literal coming, compared with the view of His coming as being mystical, has been sufficiently canvassed in this paper, we think, for our readers to understand it. Any thing throwing clearer light upon it than what may have been published, will not be rejected.



Letter from Bro. Rhodes.

Brookfield, Madison Co., N.Y., Sept. 26, '45.

DEAR BRO. JACOBS:—

I send you one dollar, and my warmest love and prayers to aid you, and the bleeding cause of our Glorious King, who will appear, without a doubt in my mind, this present Fall.— And I praise God that I am able to give a reason of the hope in me, but have not time now to do so.

Brother G. W. Peavy, has lately visited Jefferson, Oswego, and Oneida counties, with the word of Life, and meat, in due season, and a few outcasts have been greatly refreshed from the presence of the Lord. Most of the brethren and sisters, who are truly devoted to God and his cause in these counties, have confessed the truth that the door is shut, and God has greatly blessed them in this confession.

#### CONFERENCE.

Please notice in your paper that Brother Peavy will meet the friends of Christ, in Central New York, (if the Lord will) at Syracuse, in Onondaga county, on the 17th of October, 1845, at 10 o'clock, A. M., and continue with them over the Sabbath.

All who can consistently come to this gathering are requested so to do, for God is with us.

Your Companion in Tribulation,

SAMUEL W. RHODES.

Letter from Bro. C. H. Pearson.

Portland, September 22d, 1845.

DEAR BRO. JACOBS:—

I have just seen your paper of September 13th, in which I find a notice of the last "Hope of Israel," that pained me exceedingly.— And I haste to set you right about what is clearly a misapprehension.

Your remarks appear new unkind and unfair to those who are unacquainted with the circumstances, but when the truth in the case is made public, I am sure no blame can be attached to you. Conscience does not belong there. Those remarks, I doubt not, are prompted by a sincere desire to guard the remnant flock from deception, and the reception of the most fatal error.

To myself, however, blame can be attached, for I was doubtless the cause of this unpleasant affair. And in bitterness of soul do I repent of that prejudice which led to the misunderstanding expressed by yourself, as to the way in which that paper was sent forth. True, it was a "regular confession," and "over" it, "an editor of the 'Advent Herald,' is rejoicing;" but I am persuaded that Bro. J. Pearson, has done only, what duty to God and man requires. This confession is the gushings of a heart overwhelmed by the consciousness of having imbibed and promulgated error, and bleeding over the torn and distracted state of the once happy and united "household." It was the unburdening of an oppressed heart, and well may the editor of the Herald rejoice; for we are told that "angels rejoice" at such a scene!

Having assumed the position that the Bridegroom came last Fall, all yielding of this view by its advocates, was regarded by me (with all of like faith) as "drawing back to perdition."— Hence, I was not prepared, from this and other causes, to believe that my brother John, who I saw plainly had been for some time, receding from this ground, could have been led to that "confession" by the agency of the Spirit, and the Word of God, and therefore, very naturally sought for some other way to account for the stand he had taken. It was in the exercise of these feelings, that I read the sheet issued by him. And what assisted this want of candor in me, was the fact communicated to me, just prior to my perusal of its contents, that this No. of "The Hope of Israel," was printed at "No. 14 Devonshire st."— This I imagined gave me a clue to the whole matter. In addition to this, I fancied I saw, in the style of the leading article, the impress of another hand besides that of my brother John's— particularly in the first paragraph. When this discovery was made, I exclaimed to a brother near me, "Some one has assisted Bro. John in

this paper," and pointed out my foundation for this remark. By this I meant that this confession was in reality a trap for such as entertained the faith of the closed door. Upon reading the sheet, I was satisfied that nothing ever put forth upon this subject, was so well calculated to shake the faith of such; not only from its contents, but coming as it did from one that had publicly advocated those views. My mind then rested upon you, my brother. For a few months past, my sympathies, and my most earnest prayers, had fondly clustered around you and the "Star" with which you had cheered us. Thought I, "the reception of this abandonment of our position, will sorely afflict Bro. Jacobs, and I will break the force of the blow, by informing him of the true state of the case." Sister Clemons was then writing to you, and at my suggestion she gave you the hints which I suppose occasioned the remarks. In this I pursued a wrong course, and misjudged Bro. John. To him I made a frank "confession of my fault," as soon as your paper came to hand; for then I had changed my view of this matter.— Circumstances were such as to make it necessary for him to publish his sheet at Boston. Among other reasons, I learn, was the desire not to discommodate us in the weekly issuing of "The Hope within the Veil." It will be recollected that in "The Hope of Israel," of June 13th, it was stated, "that in consequence of being placed in rather trying circumstances, and also being short of means, we may not be able to issue our paper regularly every week, but shall endeavor to do it as often as providence will admit." At that time Bro. John was the sole editor. Sister Clemons and myself, were not then connected with that paper; and just before this, had sent out a separate sheet, containing our views on the covenant. Until the present, no subsequent No. of "The Hope of Israel" has been printed. For a number of months, the Press, &c., were placed wholly in my hands, and soon after, (June 23d) we issued the second No. of "The Hope within the Veil." But the first of July, a second payment was due for the Press, one payment being made by Bro. John and myself when we obtained it. As he was unable to meet the sum due, he proposed that I should pay the sum, and for three months, retain the Press in my hands; he reserving the right to publish a No. of his paper, should he see fit. This, after a day's consideration, I consented to. But when Bro. John wished to issue the sheet, which occasioned your remarks, instead of publishing it at this office, as you see he had a right to, rather than discommodate me, (I have since learned) he had it done at No. 14, Devonshire St. May the Lord reward him for his considerate kindness. Dear Brother, permit me before closing, to speak of the recent gracious dealings of the Lord with my soul. A few weeks since, my mind was powerfully called to a re-consideration of the position assumed by some of us; viz. that the Bridegroom has come, and the door is shut. Doubts had occasionally forced themselves into mind, prior to this time, but they were regarded as temptations, and as soon as possible banished. But at this time they could not be shaken off. The very sound of the Press as our little sheet, was being struck off, drew me into much distress of body and mind. The conviction that we were sending error to the flock, came like blight upon my spirit. I was at length obliged to express my doubts as to the correctness of the belief cherished by us, and soon learned that others, among them the printer, Bro. W. H. Hyde, were similarly exercised, so much so that it was with the greatest difficulty he had succeeded to set in type any of the matter handed him for insertion, in that number of the paper. We find at that time the first side of 1150 sheets printed, and as we could not consistently propagate the views advanced therein, they now remain dead in the office.

By a prayerful re-examining of our position, I am perfectly satisfied, that it cannot be fairly sustained by the Bible. We have erred in making the coming of the Bridegroom, and the coming of the Son of Man distinct events. And the taking now of the opposite view, has blessed my soul wonderfully. Notwithstanding it is painful and humiliating in the extreme, to find that we have

zealously cherished and advocated error, the discovery of which at first sent despair to my soul, the Lord deals tenderly with me. I have for the most of the time, a sweet, solemn, soul-quickening peace, such as I have been a stranger to for months. Not, that I would be understood as affirming, that for that length of time, I have known what peace was. No, but this seems to be more substantially; more deeply sacred; a more self-abasing sense of the presence of the Blessed One.

I long to see all the dear saints rescued from the erroneous idea, that "the blessed hope" has come as Bridegroom. This error as it has swept towards the setting sun, has left a sad, and heart-rending scene of desolation behind. May the good Shepherd "anoint the eyes" of that portion of the flock, that have been led astray by the error, and plant them once more firmly and unwaveringly upon the unerring word.

And may you, my brother, have grace to scatter true light through the "Star," that when doing "contending for the faith once delivered to the saints," yours may be the reward of the "winning servant." Yours,

C. H. PEARSON.

✠ Letters from Sister E. C. Clemons. ✠

Portland, Sept. 18, 1845.

DEAR BRO. JACOBS:—

Since writing to you, a very interesting change has come over the family connected with this "Office." Almost simultaneously, light has broken in upon us, if light it be, and now I scarcely doubt it. One and all have been shaken about our position in relation to the coming of the Bridegroom and the door being shut—we feel that the word of God will not sustain us in these views, and it seems as if once more we could clearly see our way. We have had a long trying night of anxiety in view of the mischief we must have done the flock, but now calmly we cast our burden on the Lord, and in His strength endeavor to go forward, and as far as we are wrong, correct ourselves by the true standard, the Word. Occasionally for some time, indeed, during the summer, I have felt doubts about the Bridegroom's having come, but supposing them temptations, I avoided them. About three weeks since they returned, and I could not rest until I had made a careful re-examination of the parable on which rests so much of our faith. About the same time (or a little in advance of me,) other members of our family were led to test and prove their faith by the Word. Bro. W. H. Hyde, our chief printer, felt so distressed while at the case, setting the type of No. 1, Vol. 2, that he could with the greatest difficulty proceed. He said that he felt that we were going out some error to the flock. Bro. C. H. Pearson felt also that something was wrong, and could not rest until he had made thorough search. The result is as I have said, we see plainly that we have taken one wrong step in attempting to account for the 7th month movement. This, a course, has led to much anticipating of error, for supposing that the Bridegroom had come, and the door was shut. It followed that "the mystery of God was finished," that we were in "the dispensation of the fulness of times," that the New Covenant had commenced its fulfillment; that the 7th trumpet had sounded, &c. While we are grieved that we have advocated error, we are sometimes comforted by the thought that the Lord has overruled it for His glory, and that there has much light been thrown out respecting the things of the kingdom. While there may have been confusion resulting from the sentiments we have advocated, built on Matt. 25: we do trust that some good has also come from it. No thanks to us—shame and confusion of face belong to us, for we have sinned; but we praise the Lord for bringing good out of evil. Each paper as it was issued, was made the subject of earnest and importunate prayer; we prayed in faith, nor can we doubt that a blessing attended each little sheet, and that some souls were benefited. We would not be an apologist for erroneous views, but while we yield all that is wrong in our views; so far as we see it, we would also vindicate all that is



right. It is true that those that spiritualize away the body of Christ, plant themselves on the meaning of the Bridegroom, and this it is, that first alarmed some of us. It is almost impossible to completely vanquish those who spiritualize and say that Jesus has come in any sense.

How plain it is from Matt. 25: 13, that the main drift of the parable is, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." The coming illustrated by the parable is the coming of the Son of Man, which we cannot say has yet occurred. The Savior nowhere authorizes us in making it a sketch of our history, no more than he does all other parables—they are illustrations presented for the purpose of rendering the point on which he is discoursing more striking and clear. The Parable of the Virgins must have its chronology fixed. "Then," i. e., when the evil servant is receiving his punishment, it is then at the coming of the Son of Man, that it is to be particularly applied. If it has been fulfilled as far as the Bridegroom's coming, then we have no further occasion to watch.

May the Lord forgive us for departing from the simplicity of the Gospel in understanding His word. And now since we lack wisdom, we can go to Him with faith unwavering, for He "giveth liberally" to all who ask thus "and upbraideth not."

Jesus is our King, and we will continue to pray Him to come and reign over us. In the midst of fiery trials we feel that He is purifying us that He may present us blameless to His Father at His appearing. The question may arise what think you of the atonement now? I would reply that I am not yet prepared to advance an opinion. My way of getting light is to step out on all that I have, and the Lord approving, gives me more. I feel that I am but a poor weak child, and would advance an opinion accordingly with great diffidence. I have in more than one instance proved my fallibility and proneness to err, and my brethren and sisters will surely go to the inspired word; and never abide by another's judgment, but compare spiritual things with spiritual for themselves. We may aid each other, but we must beware of the tendency to put our trust in an arm of flesh. If we do trust in each other to the forgetting that the Lord must have the first place, He will assuredly take some means to sever the cords that bind us and disenthral us from such a yoke of bondage.

That Jesus may keep us unto His Heavenly Kingdom, and speedily save us therein, is the prayer of

Your unworthy Sister,  
E. C. CLEMONS.

Portland, Sept. 20, 1845.

DEAR BRO. JACOBS:—

When I wrote you I attempted to give you some idea of the state of things in this place, as I then viewed it. If I recollect, I told you about the Press, and Bro. John's resolution about it. When the payment day came, (Sept. 10,) Bro. Henry, on his way to see the owner of the Press, called on Bro. John, and what was his astonishment to find him a changed man! He was all broken down before the Lord, as humble and simple as a child, and instead of being prepared to use violence to stop us, he had no plan at all. It seems that the Lord has met and blessed him as never before—he is another brother entirely; all that know him mark the change. The Lord interfered, and the trouble we anticipated; did not come upon us. The owner of the Press voluntarily offered a week for Benj. J. & C. Pearson, to decide what should be done; when that week expired, as Bro. John was absent, necessarily as he seemed, on a preaching tour, another week was generously given, which will expire to-morrow evening. Bro. John wishes to get out "The Hope of Israel," occasionally, and we design, the Lord willing, to continue "The Hope within the Veil." As Bro. John is in a better state than he has been, I am bound to forget and forgive the scenes of the past, and receive him as a good brother in the Lord. I was sorry afterwards that I

made those remarks, about his paper, for I fear that my mind was looking on one side too much for me to judge candidly and impartially. I simply wrote to you as things appeared to me then. I now see that I should have had in exercise more of that love that "suffereth long and is kind—that thinketh no evil," in which case I might have given Bro. John more credit for originality, although some of his periods had the sound of being turned by others.

When this No. of the "Hope of Israel" came out, Bro. C. H. Pearson and myself were greatly grieved, and felt ourselves called upon to defend the flock from its supposed ravages as far as possible. Accordingly when I was writing to you, Bro. C. H. P. suggested that I tell you of the circumstances in which it was got up, if perchance it might have less effect in shaking you, or you might have more courage to review it. I have feared that we had thus been the means of introducing you to a new trial, but trusting in the Lord we are praying Him to overrule it all for His glory.

There is no dispute about it, we have been wrong—very wrong in some steps we have taken. The more I think of it, the more I am astonished at my blindness in pursuing a wrong course so long, and now I can attribute my deliverance to no other than the marvellous loving kindness of the Lord.

A system of interpretation that adds to the word of the Lord, is as much to be avoided as that which takes away from it, both spiritualize. All scripture is profitable, an inspired Apostle tells us, but have we not since the 7th month made a large portion of "none effect." Entrenching ourselves in a parable, we cried "Lo here is Christ," in the "secret chamber!" And then we (honestly and sincerely, of course) wrested scripture, and attempted to throw it around our position as a fortification. We praise the Lord, the spell is broken, and we can again have meetings. We see now why it was that the Lord restrained us from meeting much until we should return to His truth. We had become wise above what was written, and in kindness our Father frowned upon us. Now we can meet together, and Jesus meets with us; we have most precious seasons of studying the word.

It would seem that we might have seen before, that the view that the Bridegroom had come was not truth from its fruits—which are most deleterious in their nature. The view leads directly to the spiritualizing away the body of Christ, and all who obstinately retain it in the face of light and evidence to the contrary, will, I fear, be left to the "strong delusion" of those that "believe" the "lie" that is sweeping the lands with such a destructive beam.

I remember of hearing an illustration like this; in comparing our experience in the case of the 7th month, to Abraham's when called to offer his son. Isaac was the child of promise, and when Abraham was called to sacrifice him, he was in effect called to give up all. Suppose now that Abraham had insisted that since he understood the Lord to mean that he must slay his son, that he would slay him. "The Lord told me to slay my son," (suppose Abraham to say) "and now I will slay him!" Suppose he thus fought against the Lord, when He called to him out of heaven, "Abraham, Abraham," and stay his hand, where then would have been the child of promise? Abraham would have destroyed him. Even so since the seventh month, it seems as if most of us had obstinately persisted in slaying Isaac, and we have well nigh accomplished it, robbing ourselves, of course, of the promises. Too great an anxiety to prove that we are right has certainly characterized some of our expositions of the sacred word: "Let God be true and every man a liar." He did call upon us to make a whole-hearted sacrifice; we made it, and were accepted and blessed; but for us to contend that the event for which we were looking, (and which aroused us to trim our lamps,) occurred, is like Abraham's persisting in slaying his son after the Lord stayed his hand, and pointed out the substitute sacrifice.

The Savior in giving His commission to His Apostles, after telling them to preach to all na-

tions, He says, "Lo, I am with you always, even to the end of the world." Is He not then with them in the prosecution of their mission? Has that "commission" expired? If so, then there is no promise that we can rely upon respecting the presence of the Comforter until Jesus appears. Again, "every man" is to teach his "neighbor." "Know the Lord," until "all know Him from the least to the greatest"—i. e., when the will of the Lord is done on earth as in heaven, which plainly cannot be in this state. Again, Isaiah 6: inquires How long? And the Lord answered, "Until the cities be wasted without inhabitants," and "there be a great forsaking in the midst of the land." Where, then, is the place for us to stop plucking brands from the burning before Jesus appears?

Affectionately, your sister,

E. C. CLEMONS.

For a review of Bro. Pearson, & Sister Clemons letters, See page 48.

The following letter is from a friend at the east—surrounded by so much opposition, and wicked intolerance,—the name, and place of residence is suppressed.

September 21, 1845.

DEAR BRO. JACOBS:—

I am one that believed the Lord would come in 1843, and without a doubt, I expected deliverance on the "tenth day of the 7th month." When that time had passed I was very much disappointed, but I believed the Lord had led me right. A short time before the Passover I was led to believe that a circumstance transpired in the administration of God, likened to the coming of a Bridegroom, "and the door was shut." When I first read the views on "feet washing," I thought our Lord meant to teach us a lesson of humility, without practising feet washing; but I now believe our Lord and Master meant just what he said. "If I your Lord and Master have washed your feet, ye ought also to wash one another's feet." I felt very much disappointed when I read Bro. Cook's discourse. I had been promising myself that a great many would be saved, although they did not believe. I believe the Lord has led me thus far: I praise the Lord for the "meat in due season" that he gives his children. My determination is to serve the Lord evermore. I have found the Lord faithful to his promises. It is good to trust in the Lord. I hope, dear brother, you will take the course that the Lord marks out for you, and endure to the end.

Your sister, expecting our Lord and King next month.

Letter from Bro. White.

Topsham, Sept. 27th, 1845.

MY DEAR BRO. JACOBS.

Bless God, dear Brother, there are many in Maine, who stand firm on the truth, unmoved, fixed, that we have had the "True Midnight Cry," and of course the Bridegroom has come, and the door is shut, if not, a true Midnight Cry has told a lie. Our trials increase, but we have a good number of Caleb and Joshua, who are continually crying to the children "We are well able to go up."

But I tell you we need the shield of Faith now. While the Spiritualizers are pouring in one side, inducing some to "deny the only Lord God and our Savior Jesus Christ;" on the other hand, Brethren J. and C. H. Pearson, and E. C. Clemons, have given up the shut door, and are doing all they can to drag others to outer darkness. Of late, the "Hope within the Veil," has turned a short corner, and I am glad of it; for the Editor and the Publisher, some weeks before the change of views, denied their faith, in being published for marriage. We all look upon it as a will of the Devil. The firm brethren in Maine who are waiting for Christ to come have no fellowship with such a move.

We are looking for redemption in the Morning, Watch. Amen.

JAMES WHITE.



## THE DAY-STAR.

CINCINNATI, OCTOBER 1, 1845.

## BRO. C. H. PEARSON, AND SISTER E. C. CLEMONS.

The letters of the above named Brother and Sister, explaining the causes of their recent course, &c., are given in full in this number. In speaking of those that have labored so faithfully, as it were by my side, in the editorial field in these last "perilous times," I would do it with all the tenderness and affection that *this* heart is capable of exercising, and with all the faithfulness that the truth, and cause of God requires. The above letters are lengthy, and seeing how much comfort and encouragement the "scattered remnant" need at this peculiar crisis, in their increasing groans for deliverance, we could poorly spare the room for them, but fearing that some injustice might be done by publishing parts, the safer ground is taken, and they are presented entire.

The time was, when a letter from Bro. Pearson, or Sister Clemons, would have been valued above price.—Then, I knew that they contained the results of deep and prayerful searchings of the word of God; but where are those searchings now! The reader, of course, cannot fail to notice that the long letter of C. H. Pearson contains not one single passage of scripture, as a reason for the course he has pursued—of course there is nothing in it for me to review, but I may be permitted to take up a brief lamentation over it.

Bro. Pearson says, "Thought I, the reception of this abandonment of our position, will sorely afflict Bro. Jacobs." Never more true, were words recorded than these; and the great cause of the "sore affliction" is, because it is the abandonment of a course established by facts, fulfilling scripture—proving it to be of God and not of men. Had a discovery been made, in the clear light of scripture evidence, that we were in error, and had that evidence been presented by Bro. P.—it would have been a matter of joy to me, and no "affliction"—I would again have been happy under the light of truth presented by Bro. Pearson, as I often had been before. The consciousness of his inability to present evidence, is apparent. It "will sorely afflict" him, but (having no other evidence) "I will break the force of the blow by informing him" that others had a hand in the thing. This proves one thing, that however wrong I have been, Bro. C. H. Pearson has not been right (making so much of his confession true) when he supposed me, to whom he will attribute honesty of purpose, capable of denouncing a thing without evidence, simply because hands were engaged in it that had erred in other matters. His individual prejudices then, needed a confession. When Sister C.— gave me a hint of the manner in which his Bro. John's confession came into being—I did not dream that it was personal prejudice that separated between him and his brother. Scripture truth alone, can separate the true Christian from those who will neither hold, nor act upon the truth.

The sum total of reasons for the "abandonment" as here presented, is, "A few weeks since, my mind was powerfully called to a re-consideration of the position assumed by some of us; viz. That the Bridegroom has come and the door is shut." "Doubts had occasionally forced themselves into

my mind."—"The very sound of the press [not of truth] threw me into much distress of body and mind."—"The conviction that we were sending error to the flock."—"Others were similarly exercised."—"Bro. Hyde so much so that it was with great difficulty he could set the type," &c. We prayerfully re-examined the subject—the paper is stopped half done. "Taking the opposite view has blessed my soul wonderfully!" And now he mourns over the mischief he has done—and longs to see the dear saints rescued from the errors that these impressions and feelings had developed. Now had not Bro. Pearson known the real character of believers in the Lord's coming, and the tenacity of all true Advent believers for Bible truth, I should have been less afflicted. Such reasons—a moment's sober reflection would have taught him, would not amount to a straw with them.

"This error, as it has swept toward the setting sun, has left a sad and heart-rending scene of desolation behind." Who, and what has it desolated? Has it produced barrenness and unbelief in the hearts of God's children? Has it caused any to "say in their hearts, my Lord delayeth his coming"? Has it tended to make the believer feel that the "Lord himself" might not, for some time yet, "descend from heaven"—to cast him upon a wide ocean of uncertainty and scatter his dearest hopes to the winds? Can Bro. Pearson prove any such deleterious effects arising from a belief, (forced upon the minds of the careful, prayerful, and reflecting, by surrounding circumstances,) that Matt. 25:1-11, has been fulfilled? If so, let him give that proof without delay. Can he lay his hand upon his heart and solemnly appeal to God that such view has led him to love God less? Why then, in "this abandonment," does he not plant himself upon the "unerring word" as he did in promulgating those views?

"I have observed these effects toward the setting sun," with more care, and deeper interest than he possibly could; and can say from my heart, that of all the truths I ever heard proclaimed, none, so effectually as these, has led to a humble, holy obedience—a complete deadness to the world, and entire consecration to God. If he means by the expression, "Heartrending scene of desolation" that which the world would call such, when all future prospects of pleasure, wealth, and worldly prosperity, fade before them, I grant it. If he means a "desolation" of human schemes—a prostration of pharisaic plans—a fearful trembling of the nations under the rule of the "rod of iron" it is true; but not true if he means that the dear children of God have been injured, or ruined in their blessed hopes, and glorious prospects: Were such the case, then indeed would the promulgation of an abstract idea, by a few honest, yet mistaken individuals, (according to his view) be capable of accomplishing what God says "the gates of Hell" can not do to His church.

The letters of Sister Clemons, to me are equally surprising; though she claims that this "abandonment" has been the result of comparing views with the "true standard, the Word," yet this proof of their faith by the Word, is not given. There can be no concealing the facts: By examining these letters, and also the last number of the "Hope Within the Veil," there is no new light thrown upon the word, nor one particle of evidence that their past course, in the main, since the 7th month, was unauthorized and unscriptural; but

this is a return—a 'going back' to the unwarrantable ground—the 'fixed position' so long harped upon by an apostate church.

The result of their investigation, she says, shows that their former course,

"Has led to much anticipating of events, for supposing the Bridegroom had come, and the door was shut, it followed that the 'mystery of God was finished,' that we were in 'the dispensation of the fulness of times,' that the New Covenant had commenced its fulfilment; that the 7th trumpet had sounded." &c.

Talking of the Bridegroom having come, has always seemed to argue a lack of understanding of this matter. The parable is clear,—"The kingdom of heaven" is likened to such a coming—not that the "kingdom of heaven" in any of the events embraced in the parable will be such a coming, but like it. Who of us ever doubted, and who among our opponents denies, that the events connected with the "coming of the Son of Man," as well as that coming itself, is illustrated in the parable of the virgins. The perfect union to Christ, every where prominent in scripture, to take place before the gathering of the elect, is only illustrated once more in the parable.

Suppose it does follow that "the mystery of God was finished!" It is not proved that that mystery can not be finished before Christ appears in person. Time must last after that mystery is finished; for it is finished when the seventh angel begins to sound, and his sounding certainly occupies days. Rev. 10: 7. After that mystery is finished, the proclamation, "The kingdoms of this world are become our Lord's," &c., is to be made—the dead judged, and the saints rewarded, Rev. 11: 15—18. "Has 'this abandonment' disproved these unchangeable words of the Great Jehovah? No, never!

Suppose it follows that we are in "the dispensation of the fulness of times!" It by no means follows that that dispensation can not open till the Lord appears,—no more than it follows that there never will be any such dispensation. If such a dispensation has not come, it must: See Eph. 1: 10. And if it can not come till the Lord comes, then the absurdity would follow, that God's people must be "gathered together in one," after they are "gathered together in one," and that in a moment, without any dispensation whatever, (1 Cor. 15: 52, 1 Thess. 4: 16, 17.)

And suppose the "new covenant had commenced its fulfilment!" Are we to enter upon all the privileges, and immunities of a covenant before it is made? If so, of what use is that covenant, since its work can be done without any covenant whatever!

If the seventh Trumpet has not begun to sound, it must before the Lord can come. All admit that the "sixth angel" has ceased sounding, and that the seventh will occupy "days" in sounding the "third woe." Now these friends, in "this abandonment," must deny this well established ground, or fall upon the dilemma that the unparalleled judgments of the past year form no part of any "woe."

Not one effort is made to show wherein the solemn, thrilling incidents of the past, have failed in their fulfilment of the above predictions. Yet, "this abandonment" is published to the world.

But the chronology of the parable is fixed. "Then—when the evil servant is receiving his punishment, it is then, at the coming of the Son of Man, that it is to be particularly applied." With this view, what follows? "Then, at the



coming of the Son of Man," "The kingdom of heaven is likened unto ten virgins that took their lamps and went forth to meet the Bridegroom." "At the coming of the Son of Man," "five of them were foolish," as the consequence and not as the cause of their punishment, previously received. "At the coming of the Son of Man," the foolish, with the wise, "slumbered and slept," though they had been previously "cut asunder" and their portion appointed with hypocrites and unbelievers to "fix" the "chronology" of the parable. "At the coming of the Son of Man," the foolish, with the wise, "arose and trimmed their lamps," though they had been with hypocrites, "weeping and gnashing their teeth" to begin the parable. Notwithstanding they had been "punished with everlasting destruction from the presence of God, and the glory of his power," at the same time the Lord comes to be glorified in his saints (2 Thes. 1: 9, 10,) yet they now come into being again to cry, "Lord, Lord open unto us!" and thus conclude the parable. And because the Lord did not accommodate the illustration to "this abandonment," by leaving off at the 10th verse, in the room of the 13th, "we have no further occasion to watch."

"May the Lord forgive us (says sister C.) for departing from the simplicity of the Gospel in understanding His word:" to which all that love our Lord Jesus Christ, will respond, Amen! But upon the atonement, sister C. is "not yet prepared to advance an opinion." Why not, if her way of getting light is to step out on all that she has? Has she no light on that subject? Or is she waiting for light from some other source than the word of God? There is, however, light upon one subject:—"Jesus is our King." Of course he has asked of the Father, and received the heathen for his inheritance, and the uttermost parts of the earth for his possession, (Psa. 2: 8, 9,) for he was "exalted a Prince and a Savior," till that transaction took place, Acts 2: 32-35.

If Bro. C. H. Pearson and sister Clemons, have indulged in a wrong spirit, or wrong practices, toward Bro. John Pearson, or any other person who differed from them, it was a part of Christian duty to be sorry, to repent, confess, and forsake such a course,—but not to abandon the truth in consequence. With every true Christian, such a course must be matter of joy. The illustration of Abraham slaying his son—as applied to those who believe Christ has taken the kingdom, &c., is ill timed. What promises have such robbed themselves of? Or in what possible way can their belief be construed into evil against the children of promise? They have joined their sympathies with the Scriptures, which demand that the "bond woman" and her son be cast out, and that the promised seed (Isaac) be exalted. We never have, neither do we now pretend, "that the event for which we were looking (in the 7th month) occurred;" but that Christ received the kingdom, Sister C. seems not to deny. There are other absurdities which may be noticed hereafter should occasion require; but that the reader may discover the blindness in which the few applications of scripture are made, I will mention only one more at this time. Isa. 6: 11, is quoted as evidence, I presume, against the "shut door." Now turn and read the whole of that chapter. The Prophet has a vision of the future, in which he sees "the Lord setting upon a Throne, high and lifted up." This vision was to be proclaimed.

"And I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, How long? [How long shall such a state of things last as is to be proclaimed in this awful message?] And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land is utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

I will go no further now—Indeed I can not, for my heart sickens, and my spirits sink within me, every time I turn my eye to these letters, and think, Is it possible! Can it be that sister Clemons has pursued such a course, based upon such reasonings. There must be some minor cause for "this abandonment" of Bible truth. And shall I, that cause disclose? Shall I, that have shared in the rich blessings emanating from her prayerful researches of God's Holy Word, be the means of wounding the heart whose pulsations have sent forth light and comfort to the groaning pilgrims? Shall this right hand barb the arrow that is to pierce such a heart? O, kind heaven spare me! I have only one alternative—To lift the curtain and disclose the secret springs that must have paved the way, and lead on to "this abandonment," or suffer some precious souls to be deceived into the path that, I doubt not, leads to the gates of death, and thus prove untrue to my Master.

In publishing the following extract from a private letter from Sister Clemons, it will be seen from the postscript that I am not guilty of any breach of trust. A wise Providence has ordered this, as the very circumstances have now transpired that "call for an explanation to the flock."

The following was received under date of August 31, 1845:

DEAR BRO. JACOB:—

What will you say, when I tell you that Bro. C. H. Pearson and myself contemplate marriage. It is even so, and strange as it may seem, we must either relinquish the idea that we are the Lord's, and that He is leading us, or believe that he has led us to just this step. For months we have prayed over it, and we have gained only evidences in favor and none against it. We both of us fought the leadings of the Lord in this matter, until we were convinced that they were so; then in deep surprise of soul we pondered these things in our hearts. O could I fly to you for a few moments, I could convince you by the aid of the Spirit of the Lord that this work of uniting us is His own. We dare not doubt. If we do so we must doubt that the Lord has ever led us—doubt the 7th month movement—doubt the Advent faith—doubt EVERY THING, and be wholesale sceptics! I know, and I shrink from the thought, what a blow it will be to some of our dear brethren and sisters, who have a great array of prejudices marshalled against this step, at this time. Nevertheless, not one word of the Lord can be brought against it, while there are many in favor. It is safe to commit this, and every case of trial to the Lord.

If the Lord will, we may write you more fully respecting this subject. Meanwhile pray for us.

Affectionately,

E. C. C.

N. D.—I fear there is no meat for the flock in any thing that I have written. The most of it is private. If circumstances should call for an explanation to the flock, of the step we are about to take, you can use your own judgment about publishing what I have written respecting it.

E. C. C.

Although Sister Clemons possessed the consciousness that such a step would inflict a severe blow on "some of our dear brethren and sisters," yet at that time she had so far departed from Bible truth, as to be determined that that blow should fall upon their innocent heads. I say

departed from Bible truth, because she can not be so daring, as to attempt to show from Bible truth, that it would be sin for her not to engage in the marriage relation. I have no idea of "forbidding to marry," but since she foresaw it would be productive of evil, she could not, of course, indulge the thought without sin, until she proved from scripture that a greater evil would necessarily result from avoiding it. And God lays his children under no necessity to sin. But since she has doubted the "seventh month"—"doubted every thing," ought she not also to doubt her ability to convince her friends, "by the aid of the Spirit of the Lord, that this work of uniting them was his own?" She probably has doubted this; but since she felt it a duty to publish a "confession" of error to the flock, why hide—why conceal its secret cause! O honesty, where is thy blush!

You now have before you, this matter as it stands, and can judge whether "this abandonment" of the sublimest truths that ever shone upon a dark world, is the work of a Holy God. So complete are the evidences against this work of apostasy, that more than once in penning this article, (in my anxiety at midnight, when this aching head and weary limbs need the refreshment of sleep) the cheering reflection has flashed upon my mind, Sister Clemons sees her error! She may now be upon her knees imploring pardon! Such holy thoughts gave wings to my faith as I knelt silently, and alone in prayer on her account, while a dark storm gathered and beat rudely against the windows before me. O God, in thy mercy, spare my brother and Sister from the merciless peltings of that darker storm that will soon spend its force upon "the fearful and unbelieving!" O protect, and tenderly encircle in thine arms, the remnant of the trembling lambs, that have escaped of those that are torn and scattered by merciless wolves!

As the last rays of heaven's light is fading from earth's overwhelming darkness—O let us hear once more, the cheering voice of a returning brother and sister, advocating humble obedience to the meek and lowly Jesus, and cheering on the remnant flock.

#### THE PAPER.

This double number completes the seventh volume, and with the end of the seventh volume, I hope to end my earthly labors. Since the "Standard" has fallen, and the "Hope" is almost, if not quite, hopelessly lost on this stormy coast, and "I only am left alone, and they seek my life," I am sure that at such a time, rest from labor will be sweet. I long for that rest that remains for the people of God; and if faithful to Him, I expect in a few days to enter it. Should the paper be needed longer, it will appear regularly each week while my Lord and Master has occasion for it in his service. The receipts have been so light the last two weeks, that there is but a faint prospect of continuing it in its double form.

Any way that the Lord is pleased to have it, I am satisfied with. It has hitherto been sustained without a pledge, and without any appeal whatever, except the bare statement of its financial condition. I think the hand of God has been apparent in its support, and if it is to be laid aside as having done its work, I want to see the hand of God in that thing, and never be permitted to lay violent hands on it myself.

☞ The solicitation to attend the Conference at Rochester, the 7th of November, I can hardly take into consideration at the present time, seeing the evidence that clusters around the 7th month. I earnestly hope, and desire fervently to pray, that I may meet, not only the friends in Rochester, but the whole family, in heaven, before the first of November. But in the event of my Lord's not coming before that time, it is possible I may be there.



The following is clipped from the "Advent Herald and Morning Watch."

"Will you be so good as to give us your views on the 'Morning Watch,' a part of the name of your paper?"

DANIEL C. TOURTELIT.

We understand by the "morning watch" that part of the night when we are near the morning, and by watching, may discern the rising of the Sun of Righteousness. We have adopted that as a part of the name of our paper, because we believe that we have so far passed the gospel night, and the morning of the eternal day is so near bursting on us, that we are continually to watch for its rising, and may even now discern the illumination of the heavens, so soon to be resplendent with the clear shining light of the eternal day."

Is this making an honest use of the title, "Morning Watch," in view of the circumstances under which it was given? It will be recollected that that title was assumed by that paper, immediately after the "7th month movement," under the solemn conviction that that movement was, emphatically, a fulfilment of the work predicted for the "Midnight Cry" of Matt. 25: 6.—If any one should doubt these being the circumstances, it will not be hard for us to prove it. But now, the title is very conveniently used in reference to "the gospel night." After having explained this part of the title of his paper—received under such circumstances, will the editor go on, and give an explanation of what he understands by the evening—the midnight—and the cock crowing? Mark 13: 35. Can he, in any way, do it, without making the palpable absurdities of the above explanation appear? Why don't he confess the impropriety of the use of the title under his present circumstances and belief, or go on abandoning one point after another, till he has yielded every ground taken by the adventists, in view of the speedy coming of the Lord?

#### Letter from Bro. Smith.

Bro. H. L. Smith considers himself aggrieved, with my remarks relative to his views in this paper. It is not our intention to wrong a living being, so we let Bro. Smith speak for himself. It seems he does not fully deny the personality of Christ at his second coming.

Amherst, Sept. 27th, 1845.

DEAR BRO. JACOBS.

Dear Bro. have you done right in associating with me all that some other Bro. has written, and said on the same subject? I pray to be kept by the power of God, through faith unto salvation, and am feeding on his every word, believing that I must be taught of God. At the same time I feel the importance of keeping my "heart in the love of God," and if a Bro. differs from me, I judge him not, but commit all judgment unto "the Lord the righteous Judge" i. e. Christ, for "the Father judgeth no man"—he is God unto whom every one of us must give an account of himself. Dear Bro. have you not judged me as rejecting the personality of Christ because I believe with the apostle that "He is Lord of all," and can not see as you do that the seed of David according to the flesh is his whole personality? May we not, in the fellowship of the spirit, and with the Father and his Son Jesus Christ, investigate truth and compare results, and at the same time do it in the love of the truth for the truth's sake, without strife, having no desire for vain glory? but as little children striving to come to the unity of the faith, and to the knowledge of the Son of God? Now, Bro. you have taught me much, and among other things that "the union of heaven is a union to Christ." I love this sentiment and think the teachings of his word lead me to the faith that it is a union with Christ—be that is joined to the Lord is one

spirit—the Spirit of Christ dwells in him and will be with him forever: After it has quickened his mortal body he will bear the whole image of his Lord, the second Adam—heavenly—his vile body will be fashioned like unto his Lord's glorious body as seen "in the mount." May the Lord lead and teach us, and then we shall understand, for "it is God that worketh in us to will and to do of his good pleasure." Yet it is the Spirit, yet it is the word, and at the same time Jesus Christ is in us except we be reprobates. May the Lord enable us to look through the veil (i. e. his flesh) and behold his glory. Bro. you do say you believe God is a Spirit and that Jesus is the Son of God.—Was he not born of God wholly at his resurrection—his humanity entirely swallowed up of his Deity? Is not that which is born of the Spirit—Spirit? Yet it was that same "seed of David according to the flesh"; but that flesh was not the Son of God: Yet God (the word) was manifested in it, by the "working of his mighty power"—"the eternal Spirit."

Paul (or Christ in him) teaches us that there is a natural body, and "there is a Spiritual body."—While we have natural bodies, the Spirit is life; and when we have immortal bodies given us, mortality will be "swallowed up of life." But I must close. I did not think of writing half as much, but my heart is enlarged and in love I tell you of it.

Your unworthy brother in the Beloved.

H. L. SMITH.

#### Letter from Bro. O. R. L. Crozier.

Cananlagua, Sept. 26, 1845.

DEAR BRO. JACOBS:—

I embrace a few moments this morning, to write you a line, mainly relative to a recent mysterious move in Maine, of which I was informed by a private letter from Sister Clemons, dated 17, and received 23d. You may however, ere this, have learned the same, and still more about it than I. Still, for fear you have not, I write you in brief of it, and the obvious cause that prompted it. It appears, that in the midst of getting out No. 14, of the "Hope within the Veil," those issuing it, made a sudden halt, and wheeled, to yield to, and join with their bitterest foes, Bro. Himes and his host. A few extracts from Sister C's letter, will explain.

"One and all, we felt we must stop and examine the grounds of our faith, relative to the Bridegroom and shut door, before going further. With prayer and humiliation we have examined the word, proving our faith by it, and the result of the investigation is, that we must yield that we have been MISTAKEN, and have ANTICIPATED events. From Matt. 25: 13, it is clear that the lesson taught by the parable, is simply, WATCH THEREFORE, for ye know neither the day nor the hour in which the SON OF MAN COMETH." "The coming of the Bridegroom in the Parable, IS the coming of the SON OF MAN and if we take any other view of it, we must spiritualize the personal appearing of the great God, and our Saviour Jesus Christ, as do those who say that there is no literal body of Jesus in the universe of God." "We have been wise above that which is written," and Oh, the ruin and desolation that has swept through the flock from our leaving the simple, literal rendering of the Word! May the Lord forgive us! I believe he does and will gird us with the whole armor that we may withstand the wiles of the Devil."

"We forgot that Jesus never spoke of more than one second coming. After the days of tribulation are shortened we read THEN if any man shall say unto you, Lo, here is Christ or there: believe it not, for, &c. Behold, I have told you before, Wherefore, if they shall say unto you, Behold he is in the secret chamber, believe it not, for as the lightning cometh out of the east, and shineth even unto the west so shall also the coming of the Son of Man be. There is plainly no other coming of the Savior contemplated in this discourse, of which the Parable of the Virgins is a part."

She says, the Lord took them in hand just in time to save their being swept over to the Voice

of the Shepherd ground." "In the midst of many obstacles, but with OUR Father's approbation, we are going ahead and getting out another number of our paper." "Many, many, I know it will grieve; but when duty is made plain WE MUST go about it directly." "Your Article No. 2 'Sanctuary' we had struck off, when we were compelled to stop, and as our views are now, we feel that you anticipate too much to have it meet its due season. To shew you how we had proceeded, I send you a number of the never-to-be-finished paper." (I have received it half finished.) "Well I do feel more and more confirmed that we have been snared to interpret the Parable as we have, by Bro. Joseph Turner—who, even supposing him the Lord's, weaves theories too ingeniously to be safe as a teacher."

"The subject of the Atonement is not perfectly clear to us." "We are aware that you have a great deal of truth, but we must examine more closely before we could say there was no error." The quotations are verbatim with the exact emphasizing of the original, and faithfully transmitted to you from this point.

Strange they have never re-examined till now. "We have ANTICIPATED events!" Is it common for the Lord, lavishly to give us so much light in advance? She does not deny but the events which we have published as passed, are to take place just as we have believed and published. Then the trying, the sleeping, the cry, the rising, triumphing, asking, advising, going to buy, coming of the Bridegroom, shutting the door, and knocking, are to be repeated and then before his appearing, as taught in the next Parable. If this is a counterfeit, I ask, where is the real? and how shall we know when we find? If the subject of the Atonement was perfectly clear to them, I am satisfied they would not have made the precipitate retrograde move they have, neither would they have feared that they would be swept over to the Voice of the Shepherd ground, for nothing has so perfectly, for the light I have got on the Atonement within a few months, so entirely dispelled every doubt, relating to the literal eternal existence of the holy city, New Jerusalem, and its descending from God out of heaven, to become the capitol of the New Earth, in which the throne of David will be established to Jesus, his son according to the flesh, forever—and the Kingdom will be entire and real; Territory, Capitol, Subjects, and Laws, the last being in our hearts.

I expect we shall soon get a paper from Sister Clemons, containing a regular "confession" similar to Bro. J. P's. You will hardly believe it, if I tell you that I am fully convinced from her private letters (four) that her account of their re-examination is an excuse and not the real cause of this change. That will probably be kept secret as much as possible. The part she has, and probably will act, is my apology for communicating this to you, that you may understand the secret wire that made the puppet dance. She wrote me Aug. 23, one day previous to her letter in the "Star," to get aid for the "Hope!" In that letter she informed me, that she and Bro. C. H. Pearson intended to get married in the 2nd week of September. I extract that you may judge.

"Sometimes when we think of the great work we need, to go on in this office, we think it would be quite as well to go elsewhere and issue the paper, where there would be less opposition and fewer obstacles thrown in our way. But, say hundreds of the little flock, that would be very improper for you and Bro. Henry, to engage in a paper in that manner together—besides, all the lukewarm that have drawn back would, if possible, be more dreadfully shocked than now; so we have in the fear of this concluded to take this occasion of stumbling out of the way. The 2d week in September, therefore, is the time fixed upon for our marriage. We cannot begin to tell you what efforts have been made to separate us, and so down with the paper. We have for months made the contemplated step a subject of prayer, and had many a rich blessing on this point. All our evidences obtained from the Lord, are in favor, and not one against. Please write your views about it."

I wrote immediately, as requested, and advised



most decidedly in the negative, because it would be most disastrous in the present crisis to themselves and the *Blessed Cause*, and gave them to read 1 Cor. 7: 35, 36, 29, 38, 40.

They were not married the 17th inst., when she wrote last, but she defended it, and gave me to read, 1 Tim. 4: 6, 1, 3; Matt. 10: 6—10. I apprehend that the marriage will be defeated. I hope so; and that they will repent of having designed such a thing. Not that I think the act itself would be sin even now, but the motive and consequences. In ninety-nine cases out of one hundred, will be sinful; I venture to guess from the observation within my acquaintance.

"For months," they have been contemplating this step, and preparing for it by backsliding. I think I saw in her last letter in the "Star," an effort to give the way for this move. If, as she professes her object, was to remove the obstacle to their continuing the "Hope within the Veil," in defence of the truth, why does she backslide as she approaches the time of marriage? If her object was the glory of God, she would remain steadfast; but if her object is self-gratification, she must make her faith correspond. It is important that the little flock know the *real cause* (if possible) of our prominent brethren and sisters backsliding, that they may not be deceived and injured by the fictitious one. *We must be true.*

Affectionately Yours,

X O. R. L. CROSIER.

I have much more to write about Sister C.'s case, but perhaps this is sufficient; the Lord may interpose and prevent her destroying the faith she has so faithfully defended. I read her course perfectly, and O, my Bro., it is frightful. If she attempts to make friends again with the lukewarm, and the world, and the character of this move of her's becomes public, she will be ruined in every respect. I stop and ask myself—Can it be that Sister Clemons is thus fallen? O that the next news from her may prove that it was only a temptation of which she has repented and found pardon.

I know, dear Bro., this will be an afflictive blow to you, but not more so than it was to us.—O how it rent our poor hearts the first night; but we knew the Lord could get glory to himself even—out of that. The cause is His, and He can, and will sustain it. He selects His own instruments, and when they become unprofitable, He lays them aside, and employs others. If we all fall, the Lord will yet be the hope of His people, and raise up servants to feed the household, so long as he wants them fed here. If we stop searching, out the scattered flock, and feed ourselves and not the flock, our doom is written in Ezek. 34, and its parallels.

I think I see other causes than the weight of Bible evidence, which have determined the course of those who say "we have need of nothing," and, maintaining a fixed position, refuse to follow the advancing light.

Now, my dear Bro. Jacobs, though I never saw you, I have a strong affection for you, because we have been heartily engaged in the same most blessed cause, and in loyalty to our precious King, attempted to defend those precious truths which we saw impiously trampled upon. Now, if you will deal kindly and truly with my master, tell me, and if not, tell me. This is no time to parley—every moment is big with importance, yet I confess I am not expecting the Lord every moment, as some who are buying, selling, building, marrying, boasting, &c.

I think Gross, in the "Voice of Truth," Sept. 24, has at last got the truth of the termination of the 1335 days. My mind has been fixed on the Passover of '47 for several months—but O, what hills are between! They have just begun. The prize to be won is great, and worthy an effort.—We must suffer and strive, or we cannot reign. What think you of the Atonement? I fear the brethren do not search it close enough. It is not yet finished; but we are in the Antitype of the *seventh day Atonement*. How does Bro. Pickands prove that the Bridegroom has not come, and the marriage not taken place, if Christ have received the Kingdom.

New Jerusalem, is the Capitol and Bride. If

he has received the Kingdom, he has the Capitol and the Bride—if he has received the Bride, he is married; and to receive it, he must come to the Ancient of Days. I believe the Bridegroom has come: Matt. 25: 10; and is yet to come; for Christ was Bridegroom both before and after marriage. But to say Christ entered the Holy of Holies, the tenth of the seventh month, is saying He is in the secret chamber. Well, in this, we have good company; for Paul said he had entered within the Vail, which is the Holy of Holies, Heb. 6: 19, 20.

I see many evidences that the day of the Lord, has begun; yet there are some difficulties which I cannot as yet settle. One question, I should like to have you or some of your correspondents answer. If the thousand years, Rev. 20, have begun, how do the martyrs live and reign with Christ? The secret of the Lord is with them that fear him, and he will show them his covenant. O, that we may always have a meek and humble mind, that Jesus can teach!

Can you attend a Conference at Rochester, on your way east, about the first of November? One is appointed! Please inform me immediately by letter. My hand and heart for the Kingdom, (See p. 23-24, 25.) O. R. L. C.

Letter from Bro. Pomeroy.

Cleveland, Sept. 30, 1845.

DEAR BROTHER:—

The "Day Star" of the 27th inst., has come to hand to day, in which I see you have published my letter to you of the 2d inst. It was not my intention to have it published, as I had not had time to examine the subject treated of, sufficiently, to enable me to present it with clearness and satisfaction even to myself; my object was rather to suggest my thoughts to you, for your examination, if after such examination you thought them of sufficient importance, to present them before the brethren: However, I am not sorry that you have published my letter, though I am sorry now that I did not take more pains in writing it, as then the numerous mistakes that have been made in putting it in type would have been avoided. My views would have been much more clearly presented than is the case; for this I can not blame any one but myself, for my ordinary writing is so hasty and careless, that I am sometimes puzzled to read it myself.

The views that I wished to present are simply the following; and I wish that you would publish them, by way of explanation of my previous letter, that the subject may be understood by your readers. In the first place I wished to show that "the sanctuary" to be cleansed is Jerusalem, or the particular place on the earth which God chose for his dwelling-place, according to Exodus 15: 17,—that this portion of the earth is the only locality on which He has ever been manifested since the fall, to our race is plain; hence it is the only spot that has been called "the Holy Land," or the "Holy mountain," "the Sanctuary," "God's dwelling-place," on the whole face of the earth: That this is the sanctuary to which Daniel had reference in his prayer, (Dan. 9: 16, 17,) is equally plain; for this is his language, and of course he must have understood the language of "the saint" in Dan. 8: 13, 14, to apply to the same place: Now whether "the sanctuary" be Jerusalem, Mount Zion, or the Temple, is immaterial, as the locality in either case is the same; the same locality is also recognized in the last eight chapters of Ezekiel, though under very different circumstances, and particularly in the 45th chap: [the different circumstances under which it is thus clearly stated in Ezekiel 39: 23—29, and this it will be seen is subsequent to the judgments upon "the nations," and the feast made for the "feathered fowls" from the 17th to the 22d verses of the same 39th chapter.]

Secondly, I wished to show that "the Sanctuary" had been polluted first by the corruptions, and abominations of the Jews while they dwelt therein, Ezekiel 36: 17—19, and 22: 1—12,—second, that the nations or nation represented by the 4th and terrible beast of Daniel, had also polluted it, and trodden it under foot, Dan. 8: 13, 14,

and this in fulfilment of the curse pronounced in Deut. 28: 49—52, and third, that it is at this present time polluted by heathenish worship and idolatry, no one doubts; and fourth, that it is yet to be polluted, first by the gathering of the Jewish nation thither, in their sins; this is apparent from Ezekiel 22: 18—22, and subsequently by the final gathering of the kings and nations of the earth—(I think of the *professedly* Christian nations into the valley of Jehoshaphat about Jerusalem, "For behold," says Joel 3: 1, 2: "in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for my people, &c., also from the 11th to the 18th verses of the same chapter, and in Zech. 14: 1, 2, the same gathering is spoken of and under the same circumstances, and for the same purposes, also in Rev. 16: 16. Now I understand from the word of the Lord, that He will make use of these nations, in thus gathering them for the purpose spoken of in Isaiah 10: 5, 6. "O, Assyrian, the rod of mine anger, and the staff in their hand is mine indignation, I will send him against an hypocritical nation," &c.; and, moreover that this is the time of great trouble that Daniel speaks of Ezk. 1, as coming upon his people, "the time of Jacob's trouble," that this is subsequent to the resurrection: for Zech. says, "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle," when the sun and moon stood still, "for then it shall come to pass in that day, the light shall not be clear or dark," "but it shall come to pass, at evening time it shall be light," 6th and 7th verses. The saints already raised participate in this battle, for "the Lord my God shall come, and all the saints with thee," 5th verse: The same is brought to view, in Rev. 19: 1—21. "This honor have all the saints" to execute the judgment written. Psal. 149: 9—thus we see that the vision concerning "the transgression of desolation, to give both the sanctuary and the host to be trodden under foot," extends down subsequently to the second Advent, or rather to the time when "the Lord himself shall descend from heaven, with a shout, and the dead in Christ rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air," &c. After the saints are thus gathered, they can come with "the Lord their God," according to Zech. and Rev. 19. "And his feet shall stand in that day upon the mount of Olives." "Then shall the Sanctuary be cleansed;" Dan. 9: 14,—then "Zion shall be redeemed, with judgment, and they that return of her, (margin) with righteousness," Isa. 1: 17, 26. "When the Lord shall have washed away ("cleansed") the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, from the midst thereof, by the spirit of judgment, and by the spirit of burning," &c., according to Isa. 4: 3—6.

There is one more point, and I am done. Paul tells us, Heb. 10: 1, that the Law had a shadow of good things to come; by turning to Lev. 16, we see the manner in which the Sanctuary was cleansed, according to the law; also in Ezekiel 45: 18, 19, we see the same process brought to view; it is done by the blood of bulls and of goats, &c.; but the particular feature to which I wish to direct attention, is found in the 17th verse of Lev. 16: "And there shall be no man in the tabernacle of the congregation, (a sanctuary) when he goeth in to make an atonement, &c." Now may not this have its fulfilment or rather antitype in Rev. 15: 8, "And the temple was filled with smoke, from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues, of the seven angels, were fulfilled." Now we have already seen that the Sanctuary is to be cleansed by judgments and plagues, by troubles and tribulations, and by reading in the 10th of Rev., particularly from the 16th verse, at the pouring out of the seventh and last plague, we see the same gathering, the same judgments, &c. Now then, I ask, can the Sanctuary be cleansed before the seventh plague is poured out?

In the former part of this 15th chapter, John



saw as it were a sea of glass, and them that had gotten the victory over the beast, stand on the sea of glass."—this must refer to those who have part in the first resurrection, and we have already seen, that these, participate in the execution of the judgments, upon "the nations" gathered together, so that the resurrection must take place previous to the cleansing of the Sanctuary.

I must come to the following conclusions, with my present light, viz: That the Sanctuary to be cleansed, will be located at Jerusalem. That it will be cleansed by the shedding of blood, awful judgments and destruction upon the nations gathered there, and that it will take place at the pouring out of the seventh vial, and that the Lord Jesus Christ with the immortalized saints will execute the judgments, and cleanse the Sanctuary. This is in accordance with the promise of God, immediately after the fall, Gen. 2: 15,—"it (Her seed) shall bruise thy head—also, with the testimony of Paul in Rom. 16: 20. "And the God of peace shall bruise Satan under your feet shortly." Christ and his joint heirs (for they are one with him) are yet to destroy the works of the Devil. John in his first epistle 3: 8, says "For this purpose the Son of God was manifested;" to this agrees the promise to Abraham and his seed, (Christ and they that are his, for if "ye be Christ's, then are ye Abraham's seed, &c.) that through them should all the nations of the earth be blessed; as the inhabitants of the earth were cursed, and the earth also by the presence of the devil, so will they and it be blessed by his destruction. Let the time be hastened. Amen. Even so come Lord Jesus, and come quickly.

Your brother,  
THOS. F. POMEROY.

#### Letter from Bro. Gordon.

St. Louis, Sept. 3<sup>d</sup>, 1845.

DEAR BRO. JACOBS:—

Please send the "Day Star" you formerly sent to me at St. Louis, Mo., to the same name, Mobile, Alabama: And please send the first of the double number, for I expect to leave here before I receive it.

Dear Brother, I receive much evidence that we are in the time that the Saviour spoke of when men's hearts failed them. In reading the common news of the day, they observe that the very lightning has changed this season; that formerly it went in a body; but this season it scatters, and destroys as it goes; And in noticing one paper it gave an account of fifty or sixty deaths caused by lightning, in something like four months. Likewise, hearing the decidedly careless votaries of the world, speaking among themselves and saying that they are certain something great is coming on the world; but they do not know what it is.

Your brother in the blessed hope.  
L. GORDON.

#### CONFERENCE.

DEAR BRO. JACOBS:—

In behalf of the brethren in this region I wish to give notice through the "Star," that a Conference will be held at Rochester, N. Y., commencing the first Friday in November. A general attendance of those who are willing to follow the Lamb, and keep the commandments of Jesus is solicited. We are anxious to have yourself, brethren Pickands, Cook, Peavy, and others, who have not a "fixed position," come and attend the conference with us.

O. R. L. CROSIER.

Canadagua, Sept. 20, 1845.

#### THE VOICE OF TRUTH.

Bro. Marsh has taken up another lamentation over the "Day Star" and its editor—not because we wash the feet of our brethren, this time; but about the little paragraph a few weeks since, that referred to Bro. J. Pierson, and the "Hope of Israel." Referring to the confession of Bro. Pierson in that paper, he says:

"We did hope and pray that it might be the means in the hand of the Lord of opening the eyes, and tendering the hearts of many honest but mistaken brethren to see and feel their want of that spirit, without which we are none of Christ's. It doubtless has had this effect on some, and will, we hope, on many more; but we sigh, we mourn because of the reception it met with from Bro. Jacobs, the editor of the "Day Star." Considering the strong or positive position he had taken on "the door being shut on the 10th day," &c., and knowing the weakness of human nature, we feared and trembled for him. For we saw from the nature of the case that Bro. Jacobs would have to acknowledge his mistake in supposing the door was shut, or judge Bro. Pierson, as not possessing the spirit of Christ. If we understand him, he has done the latter, as the letter below from Bro. Pierson will show."

It is not surprising to me, that at this late hour Bro. Marsh turns away from the words of "Bro. Jacobs" with such pious horror, since he has disposed of the words of Him who he calls "Lord and Master" in John 13: 2—17, in the way he has. The article from which the above is an extract, may produce its designed effect against the "Day Star" for a season; but let this watchman beware! Let him remember the words of Him who judgeth righteously. I have designed Bro. Pierson no injustice in the paragraph that called forth the above remarks, neither have I judged him, as Bro. Marsh would have his readers believe, "as not possessing the spirit of Christ;" yet this brother affirms as much. How can any one take this fearful responsibility upon him when acquainted with the plain command of the Savior, "Judge not lest ye be judged?" But what is "the plain command of the Savior" to Bro. Marsh? He professes to believe that we are in the "Laodicean state," and all of us have need to repent accordingly; and yet the most effectual means of producing that repentance—"the plain command of the Savior," "I have given you an example that ye should do as I have done to you," is, by him rejected, or made of no effect.

As to the letter of Bro. Pierson's, that he has copied from the "Herald and Watch," the circumstances that gave rise to it are explained in the letter of Bro. C. H. Pierson, on page 46, in this number. My paragraph spoke of the editor of the "Herald" rejoicing over the "confession" of Bro. Pierson, in that he had returned to his "first love;" and proposed to that editor these interrogatories:

1. What was Bro. J. Pierson's first love?
2. Under what circumstances, and surrounded by what influences, did he write the articles in this number of the "Hope?"
3. Did he write it at all?—who helped him? and how far from 14 Devonshire street was it printed?

My business was with the editor of the "Herald." But since Bro. Pierson himself attended to the questions, I am now satisfied, as all must be who read his letter, that he has confirmed the truth of all the suspicions contained in those interrogatories. There was no complaint in the "Herald" how in Bro. Pierson's "confession," that his love for the Savior, and all his words, was any less when he commenced preaching the "shut door," &c., than when he commenced his confession. I supposed that the return of Bro. Pierson, to his "first love" for the "Herald" and its doctrines, was matter of more joy with brethren Himes and Bliss, than any particular increase that had taken place in his love for Jesus Christ and His truth; and Bro. P.'s letter confirms me in this belief, for he admits that his paper was

published at 14 Devonshire street—that Bro. Himes printed it for me, deducted \$5 from the cost, and then offered to wait my own time to refund the balance." There! If there had been an increase of love in the heart of Bro. Pierson as pure as ever flowed from the benevolent soul of the Holy Jesus, and he had come to Bro. Himes for aid in publishing "the shut door," how much would the editor of the Herald rejoice over all that love? Dure Bro. Marsh, Himes, & Bliss, say, that under such circumstances, Bro. Pierson's "first love" would helped him to the first red cent from that quarter? It is then true, and can not be denied, that the joy of the Herald at this change in Bro. Pierson, was not so much on account of his "first love" for Jesus, as that (after having endured for a season the scorings and scorchings of persecution down east) he had returned back, and meekly bowed to the dictum of the "Herald"—the "Albany Conference," &c.

With a painful heart I "confess" that the truth has been held "in unrighteousness" to a most fearful extent; and we are striving in this section to get rid of the unrighteousness, and "hold fast" to the truth, and not like Bro. Pierson, throw away the latter, in our fixed determination, in the fear of God, to abandon the former. In those queries, I also supposed a man, first loved the world, self, and sin; and that to love God (which Bro. P. says was his "first love") we must be changed in heart; and I still believe this. Bro. Pierson's "confession" was written in an excellent spirit, but does that prove its orthodoxy? Not the first shadow of proof did he bring against the "shut door," as advocated in this paper, and Bro. Marsh knows it; and he further knows that the "shut door" doctrine, would be the general belief among his readers if he would honestly let them see our real views on that subject. I have sent him a copy of the "Star," No. 7, Vol. 6, containing both scripture and facts, proving that "the door of Matt. 25: 10, is shut," and if he will publish the article, I care not what or how many remarks he appends to it, it will not take the honest inquirer after truth, long, to see that both scripture and facts must be opposed, in opposing it. I solemnly pledge myself before God and men, that when he publishes that article, and brings testimony enough to counterbalance the evidence therein, I will then yield the doctrine of the "shut door." Till those views are disproved, "confessions" enough to crack the shelves of St. Peter's library, can never induce us to yield the point. I have recently found it very blessed to "confess" where truth and duty required, but when the storm is beating so heavily, we need a solid rock to plant our feet upon:—That Rock we have in God and his word; and if we suffer impressions to work, and feelings to rule, without our eye upon the sure word, we shall be driven away into outer darkness.

SINGULAR PHENOMENON.—A great cloud of winged insects, called ephemeræ, recently spread over the city of Nantes, darkening the atmosphere as though by an eclipse. The gardens and grounds were covered.

#### LETTERS AND RECEIPTS,

For the week ending Oct. 9th.

Lewis Gordon; Herman G. Gurney, \$2.00; Daniel B. Eldred, 1.00; W. D. Oaks; F. Purdy, 1.00, and each, for G. W. Purdy, and John Achison; M. Williamson; T. F. Pomeroy; James White, 1.00; Jesse C. Jones, .50; a Friend, 5.00; O. R. L. Crosier, C. C. Stewart, 1.00;